The Christian's

CHARTER

Shewing the

PRIVILEDGES

OF A

BELIEVER

BY

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He that spared not his own Son, but delivered him up for us all, how shall hee not with him freely give us all things? Rom: 8.32.

Godliness is profitable unto all things having promise of the life that now is and of that which is to come. 1. Tim. 4. 8.

Quàm divites illi qui omnia possident! Aretius.

The third impression Enlarged.

London Printed by *T. R. & E. M.* for *Ralph Smith* at the signe of the Bible in Cornhil, neer The Royal Exchange. 1654.

Dauber & Pine May 1, 1936 in Lot # 46 (Dth?)

TO THE
Right Honourable, and Religious,
The Lady
MARY VERE
Baroneſſe of *Tilbury*,
And
My much Honoured
LADY.

MADAM;

Have preſumed upon your Ladyſhip, humbly to preſent you with theſe few Meditations. As it is a rich mer-

cy to have a ſpiritual Joynture, ſo it cannot but be a comfort to know what it is. 'Tis a joy to the young heir to have a view of his eſtate; that is the work of this Treatiſe, to ſet before you the Land of promiſe. While we are here in the combate, we had need look to the Crown to make us fight the more valiantly. Moſes *had an eye at the recompence of reward, and that did animate him againſt ſufferings; yea, our bleſſed Saviour himſelf looked at the joy ſet before him.* Madam, *Could we live in the thoughts of theſe great things to come, what ſublime, what ſweet lives ſhould we lead! Surely, if there be any ſadneſſe gathers in our ſpirits, if any de-*

deſpondency, it comes in at this leak of unbelief. Unbelif is a bad neighbour, it is alwayes raiſing either Jealouſies *of God, as if he would not be as good as his Word; Unbelief with* Sarah, *laughs at the promiſe: Or* ſcruples *in the heart, whether all theſe promiſes belong to us. The Devil ſhot three fiery darts into the virgin-caſtle of* Eves *heart, whereof the firſt was the moſt deadly,* Yea, hath God ſaid? *He would induce this beliefe in her, that God had not ſpoken Truth: and when he had once wrought her to diſtruſt, then* ſhe took of the tree, &c. *All the train of tentation that Satan layes, is to blow up the fort of*

our Faith. We had need maintain this grace; it is Faith must maintaine us. While the Pilot keeps his ship, his ship keeps him. Right Honourable, *Blessed be the riches of Gods grace, who hath set this heavenly plant in your heart, and hath kept you in the faith, insomuch that all the shakings of the times have but settled you the more; and I doubt not but he that hath begun a good work in you*, will performe it untill the day of Jesus Christ. *What an unparalell'd mercy is it to be kept free in the time of infection? God hath given your Ladyship a sound judgement, and a tender conscience, both which are jewels of great price. I may*

say

ſay of you, as it is ſaid of Jehoſhaphat, his heart was lift up in the wayes of the Lord, 2 Chron. 17. 12. *Yet I have obſerved, the more you have been lifted up in God, the more you have been caſt down in your ſelf. It is excellent, when the higher we grow in knowledge, the lower we grow in humility. I ſpeak it to the praiſe of free-grace, God hath crowned your ſilver haires with golden vertues, every one of which doth ſhine as thoſe precious ſtones*, the Sardius, the Topaz, and the Diamond, Ezek. 28. 13. *Holineſs is a beautiful thing, it carries a majeſty in the face of it; even thoſe that oppoſe it, cannot but admire it. Grace*

differs

differs little from glory; the one is the seed, the other the flower. Grace is glory militant, and glory is grace triumphant. Theodosius *thought it a greater honour that he was a Christian, then the head of an Empire. Your piety is a greater glory to you, then your Parentage; it is more to be the daughter of faith then to descend from Nobles, or to have the blood royal running in your veins.* Madam, *There is a time shortly coming, when neither birth, estate, or any worldly embellishments will do us good; you have laid in provision against that time, and gotten the new birth, when all other birth and Nobility must lie in the dust. This is that which makes your*

your name ſmell in Gods Church, as the wine of Lebanon. *Go on,* Right Honourable, *in thoſe paths which have an immediate tendency to life and bleſſedneſſe. We are like to meet with many rubs in the way before we get to Heaven: It is ſaid of Iſrael,* their ſoul was much diſcou- Num. 21. 4. raged becauſe of the way. *Had we more grace, we ſhould have need enough to uſe it: expect we muſt fiery ſerpents; but,* the righteous will hold on his way, Job 17. 9. *Is not every Chriſtian an Enſign-bearer to carry Chriſts Colours? We muſt reſolve to be good in good earneſt. The almoſt Chriſtian ſhall be almoſt*

most saved. It is wise counsel our Saviour gives, that we should count what religion will cost us, Luk. 14.28. It will cost us reproach; this is a part of Christs livery which we must weare. Think not that our innocency will priviledge us from the reproaches and slanders of the world; Christ was the most innocent person upon earth, never did any unholy thought come into his minde, yet his innocency would not shield him from slander; he was called a friend of sinners. Let us not be discouraged; shall we cease from being Saints, because others will not cease from being Devils? Is it a wonder, when an army is in

fight,

ſight, to ſee the bullets fly abroad, and the fire-balls? when the ſeed of the ſerpent is fighting with the ſeed of the woman, is it ſtrange to ſee the bullets of tentation flie, & the fire-balls of ſlander? But if our innocency will not keep us from being ſhot at, it will keep us from being hurt: for as no flattery can heal a bad conſcience, ſo no ſlander can hurt a good. Again, Religion wil coſt us perſecution; *this is a part of Chriſts legacy which he hath left us*, In the world ye ſhall have tribulation. *Our ſhip would ſoon overturn, if it were not ballaſted with ſome afflictions. A Chriſtian is a compounded creature, he hath ſome evil in him, therefore God*

afflicts;

afflicts, and he hath some good in him, therefore the Devil afflicts: Hence that of Cyprian*, When a man begins to be religious, he must think of going into the wine-presse: and perhaps the blood of the grapes may be pressed out; but the meditation of things to come, should sweeten the tryals present, and make us, that though we cannot live without them, yet to live above them. What if the times are worse, if they make us better? and if our burdens be heavy, seeing the way we are to go is but short! Madam, I will not hold you longer, I make bold to devote this Manual to your Honour; I acknowledge how weak and unfeathered it is, therefore un-

* Cum cœperis in Christo piè vivere, ingrederis torcular.

unfit to flie abroad into the world; but the importunity of ſome friends, and principally, the many favours received from your Honour when I was in your noble Family, and which have been ſince continued, did preſs upon me (yet not without ſome reluctancy in my own thoughts) to commit it to the publick. I hope the diſcourſe may be ſeaſonable, and doubt not but it will take ſome impreſſion if it be as a naile faſtned by the great Maſter of Aſſemblies. *I have drawn but the σκιαγραφίαν, or dark lineaments of that bleſſed condition which the Saints ſhall arrive at: expect not to ſee it in its orient colours till God himſelf give you the* Pattern,

and

and you shall both see and enjoy it at once. The Lord preserve your Ladyship, and all those Noble Branches descended from you, which is the prayer of,

From my Study at *Stephens Watbrook*. Feb. 5. 1651.

MADAM,

Your honours most humble and faithful servant,

THOMAS WATSON.

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THE CHRISTIANS Charter.

1 Cor. 3. 21, 22, 23.

For all things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christs, and Christ is Gods.

CHAP. I.

The Porch or Entrance into the words, together with the Proposition.

HAppinesse is the mark, and centre which every man aimes at. The next thing that is

ſought, after *being*, is being happy; and ſurely, the neerer the ſoul comes to God who is the fountain of life and peace, the nearer it approacheth to happineſſe, and who ſo near to God as the Beleever, who is myſtically one with him: he muſt needs be the happy man: And if you would ſurvey his bleſſed Eſtate, caſt your eyes upon this text, which points to it, as the finger to the Diall: *For all things are yours.*

* Rev 22. 2. The text may not unfitly be compared to the Tree of Life*, which bare twelve manner of fruits, and yielded her fruit every moneth; there are many precious cluſters growing out of this text, and being Skilfully improved, will yield much fruit.

* *Ea ſunt fidelium opes, ut vel cum Cræſo Rege certare auſint, quantumvis ſummâ premantur & injuriâ, & inopiâ.* Weinrichius.

In the words we have the Inventory of a Chriſtian, *All things are your*; A ſtrange paradox, when a believer can call nothing his, yet he can ſay, * all things are his.

his. I have often thought a poor Christian that lives in a prison, or some old cottage, is like the Usurer, who though he goes poore, and can hardly find himselfe bread, yet hath thousands out at use: So it is with a child of God, * *as having nothing, yet possessing all things.* What once the Philosopher said, *Solus sapiens dives*, Only the wise man is the rich man; give me leave to say, only the believer is the rich man; here is his estate summed up, *All things are his.*

* 2 Cor. 6. 10.

Before I come to the words, there is an objection must be removed, If all things are ours, there seems to be a community: what is one mans, is anothers. *Object.*

Answ. The Apostle doth not speak here of civill Possessions; *Paul* did not go about to destroy any mans propriety; * for though he saith, *All things are yours*, yet he doth not say, what any man hath is yours. *Answ.*

* *Omnia vestra quæ in sacris literis non excepta.* Pet. Mart.

Object. *Object.* But is it not said, ἅπαντα κοινὰ; They had all things common? *Acts* 2.44.

Answ. It is true: but first, This was purely voluntary: * non fuit *præceptum*, sed *susceptum*; there was no precept for it.

*Piscator.

If it be objected, that this was set downe as an example to imitate.

1. I answer; Examples in Scripture are not alwayes Argumentative: The Prophet *Elijah* called for fire from heaven, to consume the Captaines and their fifties *; but it doth not therefore follow, that when one Christian is angry with another, he may call for fire from heaven. Thus the Primitive Saints out of prudence and charity, had all things common; it will not therefore follow, that in every age and century of the Church, there should be a common stock, and every one have a share.

*2 King. 1. 10.

2. I anſwer; Though the Diſciples had all things common, yet ſtill they held their propriety, as is clear by *Peters* ſpeech to *Ananias* * *Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power?* It is true in one ſenſe, what the Primitive Church had, was not their own; ſo much as could be ſpared was for the reliefe of the Saints, thus all things were common; but ſtill they kept a part of their eſtate in their owne hand. There is as the Schoolmen obſerve, *duplex jus*, a double right to an eſtate, a right of *propriety*, and a right of *charity*. The right of charity belongs to the poor, but the right of propriety belongs to the owner. For inſtance, God made a law, * That a man muſt not put his ſickle into his Neighbours corne. We reade that the Diſciples being hungry when they went through the fields

* Act. 5. 4.

Aquin.

* Deut. 23. 24, 25.

on the Sabbath, did pluck the ears of corne, there was *charity*; but they must not put the sickle into the corn, here was *propriety*. This I the rather speak, because there are some, that when God hath made an enclosure would lay all common: It was Satan pulled down *Job's* hedg. The Lord hath set the eighth Commandment as a fence about a mans estate, and he that breaks this hedg, a serpent shall bite him. Thus having taken that objection out of the way, I come now to the Text.

And it falls into three parts. 1. The Inventory, πάντα, *All things*, 2. The Proprietors, ὑμῶν, All things *are yours*, 3. The tenure, ὑμεῖς Χριστοῦ, *Ye are Christs*. Which three branches will make up this one Proposition.

Doctr. *Doct.* That all things in heaven and earth, are the portion and prerogative of a believer. A large Inventory! *All things*: we can have

have but all. And the Apostle useth an ingemination, he doubles it, to take away all hesitancy and doubting from faith.

CHAP. II.

The Arguments proving the Proposition.

THere are two Reasons which will serve to illustrate and confirm the Proposition, *All things are a beleevers.*

1. Because the Covenant of Grace is his. The Covenant is our *Great Charter*, by vertue of which God settles all things in heaven and earth upon us. By sin we had forfeited all, therefore if all things be ours, the title comes in by a Covenant; till then we had nothing to hold by. This Covenant is the issue and birth *Reas.* 1.

of Gods love, it is the legacy of free-grace. This Covenant is enriched with mercy, it is embroydered with promises: you may read the Charter, *I will be their God. And there is a parallell to it, *I am God, even thy God: This is a sufficient dowry. If God be ours then all things are ours.

*Jer. 31 34 וְהָיִיתִי לָהֶם לֵאלֹהִים *Ps 50.7 אֱלֹהִים אֱלֹהֶיךָ אָבֹכִי

1. He is, 1. *Eminently Good.* One Diamond doth virtually containe many lesser pearls: the excellencies in the creature are single, and want their Adjuncts. Learning hath not alwayes Parentage: Honour hath not alwayes Vertue. No Individuall can be the receptacle and continent of all perfections: But those Excellencies that lie scattered in the creature, are all united and concentred in God, as the beams in the Sun, the drops in the Ocean.

2. 2. Hee is *Superlatively Good.* Whatever is in the creature, is to-

be

be found in God after a more tranſcendent manner. A man may be ſaid to be wiſe, but God is infinitely ſo; Powerfull, but God is eternally ſo; Faithfull, but God is unchangeably ſo. Now in the Covenant of Grace, God paſſeth himſelf over to us to be our God; *I am God, even thy God.*

This expreſſion, *I am thy God*, imports three things: 1. *Pacification.* 1. You ſhall finde grace in my ſight, I will caſt a favourable aſpect upon you, I will put off my armour, I will take down my Standard, I will be no more an enemy. 2. *Donation.* 2. God makes himſelf over to us by a deed of gift, and gives away himſelf to us: he ſaith to the believer, as the King of *Iſrael* ſaid to the King of *Syria*, * *I am thine, and all that I have:* This is *alvearium divini mellis*, an hive full of divine comfort: all that is in God is ours: his Wiſdom is ours, to teach us; * 1 King. 20. 4

us; his love is ours, to pity us; his Spirit is ours, to comfort us; his mercy is ours, to save us. When God saith to the soule, *I am thine*, it is enough, he cannot say more.

3. 3. *Duration.* I will be a God to thee, as long as I am a God.

Reas. 2. 2. *Reason.* All things are a believers, because Christ is his. Jesus Christ is, κύλος τῆς διαθήκης, the pillar and hinge upon which the Covenant of Grace turns. Without Christ, we had nothing to do with a Covenant. The Covenant is founded upon Christ, and is sealed in his blood. We read of the

* Exo. 25. 17 Mercy-seat*, which was a divine Hieroglyphick, typifying Jesus Christ. *There will I meet thee, and I will commune with thee from above the Mercy-seat*, ver. 22. To shew that in Christ God is propitious. From above *this Mercy-seat* he communes with us, and enters into Covenant. Therefore it is observable,

ble, when the Apoſtle had ſaid, *All thing are yours*, he preſently adds, *Ye are Chriſts*. There comes in the title, we hold all *in capite*. This golden chain, *Things preſent, and things to come*, is linked to us, by vertue of our being linked to Chriſt. By faith we have an intereſt in Chriſt; having an intereſt in Chriſt, we have an intereſt in God; having an intereſt in God, we have a title to all things.

CHAP. III.

The opening of the Charter, Things preſent are a Beleevers.

AND now I come to that great queſtion, What are the things contained in the Charter? *Queſt.*

Reſp. There are two words in the *Anſw.*

the text that expresse it, *Things present*, and *things to come*. I begin with the first.

I. Τὰ ἐνεστῶτα.

I. Τὰ ἐνεστῶτα, Things present are a beleevers. Amongst these things present, there are three specified in the text; *Paul* and *Apollo*, the *world*, *life*, &c. Here is, me thinks, a row of pearl: I will take every one of these asunder, and shew you their worth, then see how rich a beleever is, that wears such a chaine of pearle about him.

§. 1.

Paul and Apollo are yours.

I. Εἴτε Παῦλος. * *Summi & infimi.* Pareus.

I. Under these words *Paul and Apollo*, by a figure are comprehended all the Ministers of Christ,* the weakest as well as the eminentest. *Paul and Apollo are yours*, viz. their labours are for * edifying the Church. They are * *adminicula fidei*, the helpers of your faith. The

* *Vobis ad bonum inserviunt.* Aretius. * *Beza.*

parts

parts of a Minister are not given him for himself, they are the Churches*. If the people have a taint of errour, the *Ministers of Christ* must season them with wholesome words; therefore they are called * *the salt of the earth.* If any soul be fainting under the burden of sin, 'tis the work of a Minister to drop in comfort, therefore he is said to *hold* forth the brests as a nurse*. Thus *Paul* and *Apollo* are yours: All the gifts of a Minister, all his graces, are not only for himself, they are the* Churches. A Minister must not monopolize his gifts to himselfe, this is *to hide his talents in a napkin*; such an one makes an enclosure, where God would have all common. *Paul* and *Apollo* are yours: The Ministers of Christ should be as musk among linnen, which casts a fragrancy; or like that box of spiknard, which being broken open, fill'd the house with its odour*: So should

* Παῦλος καὶ Ἀπολλῶς ὑμῶν ὡς ἐνεργεσίαι καὶ δορεαὶ. Oecumenius in locum.

*Mat. 5. 13.

*1 Thes. 2. 7.

*Eph. 4. 8.

*Joh. 12. 3.

should they do by the savour of their ointments. A Minister by sending out a sweet perfume in his doctrine and life, makes the Church of God as a garden of spices. *Paul and Apollo are yours*: They are as a lamp or torch to light souls to heaven*. *Chrysostome's* hearers thought they had as good be without the Sun in the Firmament, as *Chrysostome* in the Pulpit. *Paul* and *Apollo* are springs that hold the water of life: as these springs must not be *poisoned*, so neither must they be *shut up or sealed*. A Minister of Christ is both a granary to hold the corn, and a Steward to give it out. 'Tis little better then theft, to withhold the bread of life. The lips of *Apollo* must be as an hony-comb, dropping in season and out of season. The graces of the Spirit are sacred flowers, which though they cannot die, yet being apt to wither, *Apollo* must come with his water-pot†. It is not enough

* Rev. 1. 20.

† 1 Cor. 3. 6.

enough that there be Grace in the heart, but it muſt be *poured into his lips*. As *Paul* is a beleever, ſo all things are his; but as *Paul* is a Miniſter, ſo *he is not his own*, he is the Churches. There are three corrolaries I ſhall draw from this.

Uſe 1. *If Paul and Apollo are yours*, Every Miniſter of Chriſt is given for the edifying of the Church; take heed that you deſpiſe not the leaſt of theſe; for all are for your profit. The leaſt ſtar gives light, the leaſt drop moiſtens. There is ſome uſe to be made even of the loweſt parts of men: There are *gifts differing* *, but all are yours. The weakeſt Miniſter may help to ſtrengthen your faith. In the law, all the Levites did not ſacrifice, onely the Prieſts, as *Aaron*, and his ſons; but all were ſerviceable in the worſhip of God; thoſe that did not ſacrifice, yet helped to bear the Arke. As in a building, ſome bring

Uſe 1.

*Rom. 12. 6.

bring ſtones, ſome timber, ſome perhaps bring only nailes; yet theſe are uſefull, theſe ſerve to faſten the work in the building: The Church of God is a ſpiritual build-
1 Cor. 3. ding*, ſome Miniſters bring ſtones, ? are more eminent and uſeful; others timber, others leſſe, they have but a nail in the work, yet all ſerve for the good of this building. The leaſt nail in the Miniſtry ſerves for the faſtning of ſouls to Chriſt, therefore let none be contemned. Though all are not Apoſtles, all are not Evangeliſts, all have not the ſame dexterous abilities in their work; yet remember, *all are yours*, all edifie. Oftentimes God crowns his labours, and ſends moſt fiſh into his net, who though he may be leſſe skilful, is more faithful; and though he hath leſſe of the *brain*, yet more of the *heart*. An Ambaſſador may deliver his Ambaſſage with a trembling lip, and a ſtammering tongue,

tongue, but he is honourable for his works ſake, he repreſents the Kings perſon.

Uſe. 2. If *Paul* and *Apollo* are *yours*, all Chriſts Miniſters have a ſubſerviency to your good, they come to make up the match between Chriſt and you: then love *Paul* and *Apollo*. All the labours of a Miniſter, his prayers, his tears, the pregnancy of his parts, the torrent of his affections, all are yours; then by the law of equity, there muſt be ſome reflections of love from your hearts towards *Paul* and *Apollo*, ſuch as are ſet over you in the Lord*. If they ſeek your *eſtabliſhment*, you muſt ſeek their *encouragement*; if they endeavour your *ſalvation*, you muſt endeavour their *ſafety*; What an unnatural thing is it, that any ſhould ſtrive to bring them to death, whoſe very calling is to bring men to life? The Miniſter is a ſpiritual Father*, it was a

Uſe. 2.

* Phil. 2. 29.

* 1 Cor. 4. 16.

brand of infamy on them, *Hos.* 4.4. *For this people are as they that strive with their Priest.* Was there none to fall out with but the Priest, even he that offered up their sacrifices for them? and what is it, think we, for men to quarrel with their spiritual Fathers? even those whom they once had a venerable opinion of, and acknowledged to be the means of their conversion? Either love your spiritual Fathers, or there is ground of suspicion that yours was but a false birth.

Use. 3. Use 3. *If Paul and Apollo are yours*, they are for the building you up in your faith. Then endeavour to get good by the labours of *Paul* and *Apollo*, I mean such as labour in the word and doctrine. Let them not plow upon the rock: Answer Gods end in sending them among you. Oh labour to profit: you may get some knowledge by the word, such as is discursive and pole-

polemicall, and yet not profit.

Queſt. What is it to profit?

Reſp. The Apoſtle tells us, *Heb.* 4. 2. *When we mingle the word with faith*, that is, when we ſo heare, that we believe, and ſo believe, that we are transformed into the image of the word; *Ye have obeyed from the heart that forme of doctrine*, Εἰς ὃν παρεδόθητε, *into which ye were delivered.* * It is one thing for the truth to be *delivered to us*, and another thing for us to be delivered *into the truth:* the words are a Metaphor taken from lead and ſilver caſt into a mould. This is to profit, when our hearts are caſt into the mould of the word preached: As the ſeed is ſpirituall, ſo the heart is ſpirituall. We ſhould do as the Bee, when ſhe hath ſucked ſweetneſſe from the flower, ſhe works it in her owne hive, and ſo turns it to honey: Thus when we have ſucked any precious truth,

* Rom. 6. 17.

truth, we ſhould by holy Meditation work it in the hive of our hearts, and then it would turn to hony: we ſhould profit by it. Oh let the labours of *Paul* and *Apollo* have an influence upon us. A good hearer ſhould labour to go out from the Miniſtery of the Word, as *Naaman* out of *Jordan*, his leprous fleſh was healed and became as the other: So though we came to the word proud, we ſhould go home humble; though we came to the word earthly, we ſhould go home heavenly: Our Leproſie ſhould be healed. *Ambroſe* obſerves of the woman of * *Samaria*, that came to *Jacobs* Well: She came *peccatrix*, ſhe went away *prædicatrix*; She came a ſinner, ſhe went away a Propheteſſe. Such a metamorphoſis ſhould the Word of God make. Let not the Miniſters of Chriſt ſay upon their death-beds; the bellowes are burnt, and the lead conſumed; they have ſpent their lungs,

* Joh. 4. 7.

lungs, and exhauſted their ſtrength; but know not whether they have done any thing, unleſſe preached men to hell. Oh labour to grow: ſome grow not at all, others grow worſe for hearing; * *Evil men ſhall wax worſe and worſe*, as *Pliny* ſpeaks of ſome fiſh that ſwim backward: they grow dead-hearted in Religion, they grow covetous, they grow Apoſtates: It were far eaſier to write *a book of Apoſtates* in this age, then *a book of Martyrs*; men grow riper for hell every day. Oh labour to thrive under the ſpirituall dew that falls upon you. Let not the Miniſters of Chriſt, be as thoſe *which beat the air*. Is it not ſad, when the *Spiritual clouds* ſhall drop their rain upon a barren heath? When the Miniſters tongue *is as the pen of a ready Writer*, and the peoples heart is like paper when it is oiled, that will take no impreſſion. Oh improve in grace: If you have a bar-

* 2 Tim. 3. 13.

ren piece of ground, you do all you can to improve it, and will you not improve a barren heart? It is a great *Encomium* and honour to the Ministery, when people thrive under it; *Need we, as some others, Epistles*
*2Cor. 3. 1. *of commendation* ? Paul* esteemed the *Corinthians* his glory and his crown; hence, saith he, though other Ministers have need of letters of commendation, yet he needed none; for when men should heare of the faith of these *Corinthians*, which was wrought in them by *Pauls* preaching, this was sufficient certificate for him that God had blessed his labours, there should need no other Epistle, they themselves were *walking certificates*, they were his letters testimonial. This was an high *Elogium*; what an honor is it to a Minister, when it shall be said of him as once of *Octavius*, when he came into *Rome* he found the walls of brick, but he left them walls of marble;

So

So when the Minister came among the people, he found hearts of stone, but he left hearts of flesh. On the other side, it is a dishonour to a Minister when his people are like *Labans lambs*, or *Pharaoh's kine*. There are some diseases which they call *opprobria Medicorum*, the reproaches of Physicians; and there are some people who may be called *opprobria Ministrorum*, the reproaches of Ministers: what greater dishonour to a Minister, then when it shall be said of him, he hath lived so many years in a Parish, he found them an ignorant people, and they are so still; he found them a dull, slothfull people, (as if they went to the Temple, as some use to go to the Apothecaries shop, to take a *Recipe* to make them sleep) and they are so still; he found them a profane people, and so they are still. Surely there is some fault, or God doth not go forth with his labours;

such a people are not a Ministers crown, but his heart-breaking. Oh
1 Tim. 4. 15. *let your profiting appear to all.* God sends *Paul* and *Apollo* as blessings among a people, they are to be helpers of your faith; if they *toile all*
*Luk. 5. 5. *night, and take nothing* *, 'tis to be feared that Satan caught the fish ere they came at their net.

§. 2.

Shewing,

That the world is a Beleevers.

2. 2. The next thing is, the world
Εἰτι κόσμος. is yours.

1. The lawfull use
of the world.
2. The speciall use
of the world,
} is a Believers.

1. The *lawful use of the world* is yours. The Gospel doth somewhat enlarge our Charter. We are not in all things, so tied up as the Jewes were; there were several sorts

of meat that were prohibited them, they might eat of those beasts onely that did chew the cud, and part the hoof*, they might not eat of the *swine*; because though it did divide the hoof, yet it did not chew the cud; nor of the *Hare*, because though it did chew the cud; yet it did not not divide the hoof, it was unclean; but to Christians that live under the the Gospel, there is not this prohibition. *The world is yours*, the lawfull use of it is yours; every creature *being sanctified by the Word and Prayer*, is good*, and we may eat, asking no question for conscience sake. The World is a garden, God hath given us leave to pick of any flower. It is a Paradise, we may eat of any tree that growes in it, but *the forbidden*, that is sin; * *And they that use this World, as not abusing it.* We are apt to offend most in lawful things. The World is yours to traffick in; onely let them that buy,

*Lev. 1.3.

*1 Tim. 4. 4.

*1 Cor. 7. 31.

be

be as if they bought not: take heed that you do not drive such a trade in the world that you are like to break in your trading for heaven.

2. The *special use* of the world is yours.

1. The world was made for your sake.

2. All things that fall out in the world are for your good.

1. The world *was made for your sake*. God hath raised this great fabrick chiefly for a Believer. The Saints are *Gods jewels*, Mal. 3. 17. The world is the shrine or *Cabinet* where God locks up these jewels for a time. The world is yours *, it was made for you. The creation is but a theatre, to act the great work of Redemption upon. The world is the *field*, the Saints are the *corn*, the ordinances are the *showers*, the mercies of God are the *Sunshine* that ripens this *corn*, death is the *sickle* that cuts it down, the Angels are the

* Δι' ὑμᾶς ἐστὶ καὶ γέγονε. Oecumen.

the *harvesters* that carry it into the barn. The world *is yours*, God would never have made this field, were it not for the corn growing in it. What use then is there of the wicked? They are as an hedge to keep the corn from forrain invasions, though oft-times they are a thorn-hedge.

Quest. But, alas, a childe of God hath oft the least share in the world, how then is the world his? *Quest.*

Answ. If thou art a believer, that little thou hast, though it be but an handfull of the world, it is blest to thee; If there be any *consecrated ground* in the world, that is a believers. The world is yours; *Esau* had the venison, but *Jacob* got the blessing: a little blest is sweet. A little of the world with a great deal of peace, is better then the *revenues of unrighteousnesse*. Every mercy a childe of God hath swims to him in Christs blood, and this *Answ.* Ps 37. 16.

this sauce makes it relish the sweeter. Whatever he tastes, is seasoned with Gods love; he hath not only the *mercy*, but the *blessing*: So that the World is a Believers. An Unbeliever, that *hath the World at will*; yet the World is not his, he doth not taste the quintessence of it. *Thornes and thistles doth the ground bring forth to him.* He feeds upon the fruit of the curse, * *I will curse your blessings*; he eats *with bitter herbs*: So that properly the World is a Believers. He only hath a Scripture-tenure, and that little he hath turnes to creame. Every mercy is a *present* sent him from heaven.

*Mal. 2.2.

2. All things that fall out in the World, *are for your good.*

1. The want of the World,
2. The hatred of the World,
} all is for your good.

Mundi indigentia. 1. The *want of the World* is for

for your good. By wanting the honours and revenues of the World, you want the temptations that others have. Physicians observe, that men die sooner by the abundance of blood, then the scarcity; 'tis hard to say, which kills most, the *sword* or *surfet*: A glutton with his teeth digs his own grave. The world is a silken net,* the prosperity of fools shall destroy them. *Him whom I shall kisse*, (saith Judas) *take him*: so, whom the world kisseth, it often betrayes. The want of the world is a mercy.

* Prov. 3. 32.

2. The *Hatred of the world* is for your good. Wicked men are instruments in Gods hand for good, (*albeit they mean not so*;) they are flails to thresh off our husks, files to brighten our graces, leeches to suck out the noxious blood. * Out of the most poisonful drug, God distils his glory and our salvation. A childe of God is beholding even to his

Mundi inimicit. 2.

* *Dant pretiosa balsama.* Hier.

*Ps.129.3 his enemies, *The ploughers ploughed upon my back* *, if they did not plough and harrow us, we should bear but a very thin crop. After a man hath planted a tree, he prunes and dresseth it. Persecutors are Gods pruning-hook, to cut off the excrescencies of sin; and evermore the bleeding vine is most fruitful: the envy and malice of the wicked shall do us good: God stirred up the people of *Egypt* to hate the Israelites, and that was a meanes to usher in their deliverance. The frownes of the wicked make us the more ambitious of Gods smile; their incensed rage, as it shall carry on Gods decree (for while they sit backward to his command, they shall row forward to his decree) so it shall have a subserviency to our good. Every crosse winde of providence shal blow a believer neerer to the port of glory. What a blessed condition is a child of God in! kill him, or save him alive,

alive, it is all one. The opposition of the world is for his good. *The world is yours.*

§. 3.

Shewing,

That life is a believers.

3. The next thing is, *Life is yours.* *Hierome* understands it of the *life of Christ*. It is true, Christs life is ours, the life which he lived on earth, and the life which he now lives in heaven; his satisfaction and his intercession both *are ours*, and they are of unspeakable comfort to us. But I conceive by *life* in the text, is meant *Natural life*, that which is contradistinguished to death: So *Ambrose*. But how is life a Beleevers? Two wayes. 3. Εἴτε ζωὴ *Ambrose.*

1. The priviledge of life } is his.
2, The comfort of life }

1. The *priviledge of life* is a believers: that is, life to a childe of God,

God, is an advantage for heaven: this life is given him to make proviſion for a better life. Life is the porch of Eternity; here the Believer dreſſeth himſelf, that he may be fit to enter in with the Bridegroome. We cannot ſay of a wicked man, (unleſſe catachreſtically) that *life is his*. Though he lives, yet life is not his, he is *dead while he lives*. He doth not improve the life of nature to get the life of grace; he is like a man that takes the leaſe of a farm, and makes no benefit of it. *Diu fuit in mundo, non vixit*; he *hath been* ſo long in the world, as *Seneca* ſpeaks, but he hath not *lived*. He was borne in the Reigne of ſuch a King, his father left him ſuch an eſtate, he was of ſuch an age, and then he died; there's an end of him, his life was not worth a prayer, nor his death worth a tear. But life is yours; 'tis a priviledge to a Believer, while he hath *natural* life, he *layes hold upon*

on * *eternal life*, how doth he work out his ſalvation? what a-do is there to get his evidences ſealed? what weeping, what wraſtling? how doth he even take heaven by ſtorme? So that life is yours: It is to a childe of God a ſeaſon of grace, the ſeed-time for eternity; the longer he lives, the riper he grows for heaven. The life of a believer ſpends as a lamp, he doth good to himſelfe and others; the life of a ſinner runs out as the ſand, it doth little good. The life of the one is as a figure ingraven in marble; the life of the other as letters written in duſt. * 1 Tim. 6. 12.

2. The *comfort of life* is a beleevers *. *As ſorrowful, yet alwayes rejoycing*: take a childe of God at the greateſt diſadvantage, let his life be over-caſt with clouds, yet if there be any comfort in life, the believer hath it. Our life is oft imbecill and weake, but the 2. * 2 Cor. 6. 10.

spiritual life doth administer comfort to the natural. *Homo componitur ex mortali & rationali*, Man (saith *Augustine*) is compounded of the *mortal part* and the *rational part*; the rational serves to comfort the mortal. So, I may say, a Christian consists of a natural life, and a spiritual, the spiritual revives the natural. Observe how the spiritual life distils sweetnesse into the natural, in three cases.

Aug.

1. 1. In case of *Poverty*. This oft eclipses the comfort of life *. But what though poverty hath clipped the wings? *Poore in the world*, yet *rich in faith*, Jam. 2. 5. The one humbles, the other revives

* οὐδὲν πενίας βαρώτερον φορτίον. Menand.

2. 2. In case of *Reproach*. This is an heart-breaking, *Psal.* 69. 20. *Reproach hath broken my heart.* Yet a Christianhath his Cordial by him, 2 *Cor.* 1. 12. Ἡ γὰρ καύχησις ἡμῶν: *For this is our rejoycing, the testimony of our conscience.* Who would desire a bet-

a better Jury to acquit him then God, and his own conscience?

3. In case of *losses*. 'Tis in it selfe sad, to have an interposition between us, and our dear relations. A limb, as it were pull'd from our body, and sometimes our estates strangely melted away; yet a believer hath some gleanings of comfort left, and such gleanings as are better then the worlds * vintage. *Ye took joyfully the spoiling of your goods*, γινώσκοντες ἐν ἑαυτοῖς, *knowing in your selves that you have in heaven a better and an enduring substance*, *Heb.* 10.34. They had lost their estate, but not their God. Here is, you see, the drie rod blossoming. The spiritual life distils comfort into the natural. Take the sourest part of a Christians life, and there is comfort in it. When you heare him sighing bitterly, it is for sin; and such a sigh, though it may break the heart, yet it revives it*. 3.

* Judg 8.2.

* Is 57.15

The tears of the godly are ſweeter then the triumph of the wicked. The comfort that a wicked man hath is only *imaginary*, it is but a *pleaſant fancy*; as rejoycing, yet alwayes ſorrowing: He hath that within ſpoiles his muſick. But life is yours. When a believers life is at the loweſt ebbe, yet he hath a ſpring-tide of comfort.

CHAP. IV.

The Augmentation of the Charter.

AMong theſe ἐνεστῶτα, *Things preſent*, There are yet three other priviledges which are in the beleevers Charter.

1. Remiſſion of his ſin.
2. Regeneration of his nature.

3. A-

3. Adoption of his person.

§. 1.

Shewing,

That remission of sin is a jewel of the Believers Crown.

1. *The Remission of his sin.* This is, ἄφεσις.

1. A costly mercy.

2. A choice mercy.

1. It is a *costly mercy.* That which inhanceth the price of it, is, 'tis the great fruit of Christs blood: *Without shedding of blood is no remission* *; Christ did bleed out our pardon: he was not onely a *Lamb without spot*, but a *Lamb slaine.* Every pardon a sinner hath, is written in Christs blood. 1.

* Heb. 9. 22.

2. It is a *choice mercy.* This jewel God hangs upon none but his Elect. 'Tis put into the Charter, *I will forgive their iniquity, and I will remember their sin no more* *. This is an enriching 2.

* Jer. 31. 34.

Psal. 32. 1. mercy, it entides us to blessednesse, *Blessed is the man to whom the Lord imputeth not his sinne.* Of all the debts we owe, our sinnes are the worst; now to have the booke cancelled, and God appeased; to heare God whisper by his Spirit, *Sonne, be of good chear, thy sinnes are forgiven*; I will not blot thy *name* out of my book, but I will blot thy *sinnes* out of my book: This is a mercy of the first magnitude. *Blessed is that man*; in the Original it is in the plurall, * *Blessednesses.* Hast thou but one blessing, my father, saith* *Esau?* lo, here a plurality, a whole chain of blessings. Pardon of sin is a *voluminous mercy*, there are many mercies bound up with it. You may name it *Gad*; for behold *a troop comes* *. When God pardons a sinner, now he puts on (if I may so speak) his brightest robe: Therefore when he would proclaim himselfe

* אשרי

* Gen. 27. 38.

* Gen. 30. 11

selfe in his glory to *Moses*, it was after this manner, *The Lord, the Lord, mercifull**. His mercy is his glory: and if you read a little further, you shall see it was no other then pardoning mercy*, *Forgiving iniquity, and transgression, and sin*, &c. 'Tis an high act of indulgence, God seals the sinners pardon with a kisse. This made *David* put on his best cloathes, and anoint himselfe*. It was strange, his childe newly dead, and God had told him, that the sword should not depart from his house, yet now he falls anointing himselfe: the reason was, *David* had heard good news, God sent him his pardon by *Nathan* the Prophet*, *The Lord hath put away thy sin.* This oile of gladnesse which God had now poured into his heart, made way for the *anointing oile.*

*Ex.34.1.

* Ver. 7.

*1Sam.1. 20.

*1Sam.12. 13.

Queſt. How shall I know that this priviledge is mine? *Queſt.*

Answ. *Answ.* He whose sins are pardoned hath something to shew for it. There are two Scripture-
1. evidences. 1. The pardoned sinner is a weeping sinner. Never did any man read his pardon with drie eyes: Look upon that weeping penitent, *She stood behinde Christ*
* Luk. 7. 38. *weeping**. Her heart was a sacred limbeck, out of which those teares were distilled.

Quest. *Quest.* But to what purpose is all this cost? what needs weeping after pardon?

Answ. *Answ.* Because now sinne and mercy are drawne forth in more lively colours then ever. The Spirit comes thus to a sinner; Thou hast sinned against God, who never intended thee evill, thou hast abused that mercy that saves thee; all this thou hast done, yet behold, here is thy pardon; I will set up my mercy above thy sin, nay, in spight of it. The sinner being

ing ſenſible of this, falls a weeping, and wiſheth himſelfe even diſſolved into teares. He * looks upon a bleeding Chriſt, with a bleeding heart. Nothing can ſo melt the heart of a ſinner, as the love of God, and the blood of Chriſt. 2. He whoſe ſins are pardoned, his heart burnes in love to God: thus we reade of *Mary Magdalene*, as her eyes were *broached* with tears, ſo her heart was *fired* with love to Chriſt; *For ſhe loved much* *. Gods love in pardoning a ſinner is attractive. The Law hath a driving power, but love hath a drawing power.

* Zach. 12. 10.

2.

* Luk. 7. 47.

§. 2.

Shewing,

That Regeneration goes along with Remiſsion, and is a branch of the Charter.

2d. Priviledge. The *Regeneration of his nature*, which is nothing elſe

2. Παλιγγενεσία.

else but the transforming the heart, and casting it into a new mould: you have a pregnant place for this, * Rom. 12.2. * *Be ye transformed by the renewing of your minde.* In the *Incarnation*, Christ did assume our *humane nature*, and in *Regeneration*, we partake of his *divine nature*.

This blessed work of Regeneration, is in Scripture called sometimes the *new birth* *, because it is begotten of a new seed, the *Word*, *Jam.* 1.18. And sometimes the *new creature* *; new, not in substance, but in quality. This is the great promise, *Ezek.* 36.26. *A new heart also will I give you.* Observe, Remission and Regeneration are two twins. When God pardons, he takes away the Rebels heart. Where this work of Regeneration is wrought, the heart hath a new *Byas*, and the life a new *Edition*. How great a priviledge this is, will appear two wayes. Till this blessed

* Joh. 3.3.

* Gal. 6.15

blessed work of Regeneration, we are in a spiritual sense,

1. Stil-born.

2. Illegitimate.

1. Stil-born; *Dead in trespasses and sinnes*, Ephes. 2. 1. A man in his pure naturals is dead, 1.

1. In respect of working.

2. In respect of honour.

1. In respect of *working*. A dead man cannot work. The works of a sinner in Scripture are called *dead works* *: bid a natural man do any thing, you had as good set a dead man about your work: bring him to a Sermon, you doe but bring a dead corps to Church; bring him to the Sacrament, he poisons the Sacramentall cup; he may receive the Elements, but nothing concocts *. It is as if you should put bread and wine into a dead mans mouth. *Reprove him sharply for his sinne* *; To what purpose do you strike a dead man? 1. *Respectu operis.* Heb. 9. 14 * *Christus fide degerendus.* Tertul. * Tit. 1. 13

2. He

2. Respectu honoris.

2. He is dead *in respect of Honour*. He is dead to all priviledges. He is not fit to inherit mercy. Who sets the Crown upon a dead man? The Apostle calls it the Crown of life, *Revel.* 2.10. it is only the *living Christian* shall wear the *Crown of life*.

2. A man unregenerate is spiritually *illegetimate*: The Devil is his father. *Ye are of your father the devil* *. And sin is his mother. Sin is the womb that bare him, and the paps that gave him suck. Thus it is till Christ be formed in the heart of a sinner, then *his reproach is rolled away from him*. Regeneration doth ennoble a person, therefore such an one is said to be *borne of God*, 1 *John* 3.9. O how beautifull is that soul! I may say with *Bernard*, *O anima, Dei insignita imagine, desponsata fide, donata Spiritu, &c.* O divine soul, invested with the image of God, espoused

*Joh.8.44

to

to him by faith! A perſon regenerate is imbroydered with all the graces of the Spirit; he hath the gliſtering ſpangles of holineſſe; the Angels glory ſhining in him; he hath upon him the reflex of Chriſts beauty. The new creature is a new Paradiſe ſet full of the heavenly plants. An heart ennobled with grace (to ſpeak with reverence) is Gods leſſer heaven.

§. 3.

Shewing,

The nature of Adoption, and that this is a part of the Beleevers Charter.

3. The third priviledge is the *Adoption of his perſon: Having predeſtinated us to the Adoption of children by Jeſus Chriſt* *. A believer is made of the blood royall of heaven. This adoption, or ſon-ſhip conſiſts in three things: 1. A tranſ- 3. υἱοθεσία. *Eph. 1. 5.

transition, or translation from one family to another. As a plant must be taken out of one soile and put into another, else it cannot properly be said to be transplanted. He that is adopted, is taken out of the old family of the devil, *Ephes.* 2. 2. and *Hell*, *ver.* 3. to which he was heir apparent, and is made of the family of heaven, *ver.* 19. of a noble family, οἰκεῖοι τοῦ Θεοῦ. God is his Father, Christ his elder Brother, the Saints Co-heirs, the Angels Fellow-servants in that Family.

2. 2. Adoption consists in an immunity and disobligement from all the lawes of the former family, *Psal.* 45. 10. *Forget also thy Fathers house.* He that is spiritually adopted, hath now no more to do with sin. *Ephraim shall say, What have I to do any more with Idols* * ? A childe of God hath indeed to do with sin as with an *enemy*, to which he gives battel; but not as with a

* Hos. 14. 8.

Lord,

Lord, to which he yields obedience. He is free from *sinne* *, I do not say he is free from *duty*. Was it ever heard that a childe should be freed from duty to his Parents? This is such a freedome as Rebels take. 3. Adoption consists in a legall investiture into all the rights and priviledges of the family into which the person is to be adopted. There are foure of these royalties, or priviledges. * Rom. 6. 18. 3.

1. He that is divinely adopted, the entaile of hell and damnation is cut off. Before, all the curses in Gods book were due to us; adoption cuts off the entaile: οὐδὲν κατάκριμα, Rom. 1, 1. *There is now therefore no condemnation to them which are in Christ Jesus.* A believer is out of the power of damnation. Will a father passe the sentence upon his own sonne? He may, as in some cases Judges have done in their circuit: but God will 1.

will not. God doth so love his *eldest Son*, that for his sake he will not destroy any of his *adopted sons*. Indeed, every believer is like to Christ the eldest Son; He hath the same spirit, the same judgement, the same will: so that there being something of Christ the eldest Son in every adopted son, God will not destroy him; for then he should throw something of Christ into hell.

2. The second royalty is, *a new name*. In two cases the name is changed; in *marriage* the wife loseth her own name; and in *adoption*, he that is adopted, assumes a new name; before a *Slave*, now a *Sonne*; of a sinner, a Saint; *To him that overcomes, I will give a white stone, and in the stone a new name written* *. The white stone, that is *remission*, and the new name, that is *adoption*; and the new name is put in the *white stone*, to shew, that our adoption is grounded upon our justification;

*Rev. 2. 17

ſtification; and this new name *is written*, to ſhew, that God hath all the names of his children enrolled in the Book of life.

3. The third Royalty or priviledge of adoption, is a *new Scutchion*. You may ſee the Saints ſcutchion, or coat armour: The Scripture hath ſet forth their heraldry. Sometimes they give the *Lion*, in regard of their courage, *Prov.* 28. 1. Indeed, they are neerly allied to him, who is the Lion of the tribe of *Judah*. Sometimes they give the *Eagle*, in regard of their ſublimeneſſe: They are ever flying up to heaven upon the two wings of faith and love, *Iſa.* 40. 31. *They ſhall mount up with wings as Eagles.* Sometimes they give the *Dove*, in regard of their meekneſs and innocency, *Cant.* 2. 14. *O my Dove, that art in the clefts of the rock.* This is the dignity of a a believer, he hath a new Scutchion. 3.

4. He that is adopted, is *heir apparent* 4.

parent to all the promises. There is never a promise in the Bible, but a childe of God may say, this is mine: therefore they are called the *heirs* of the promise*. The promises are called *great* and *precious*, 1 Pet. 1. 4. Great, for their *extent*: Precious, for their *excellency*. The promises are a Cabinet of jewels, they are brests full of the wine of consolation; there is Christ and heaven in a promise; now he that is adopted is made an heir of the promise, and he may lay a legall claim to it. An unbeliever hath nothing to do with these priviledges. *Ishmael* was the son of the bond-woman, he had no right to the family: *Cast out the bond-woman and her son*, as *Sarah* once said to *Abraham*, *Gen.* 21. 10. So the unbeliever is not adopted, he is none of the family; and God will say at the day of Judgement, Cast out this son of the bond-woman into outer darkness, where is weeping and gnashing of teeth.

* Heb. 6. 17.

§. 4.

§. 4.

The Corrolaries, or necessary inferences from adoption.

This blessed state of adoption doth strongly infer two things.

1. Gods love.
2. Gods care.

1. Adoption sets forth Gods *complacency*, or love to the Saints. Adoption is enriched with love. For a King to take a galley-slave and adopt him for his son, what is this but love? When we were galley-slaves to the devil, then did God invest us with the priviledge of son-ship, 1 *Joh.* 3. 1. *Behold, what manner of love hath the Father bestowed upon us, that we should be called the sons of God?* It is mercy that feeds a sinner, but it is rich mercy that adopts him. If the Saints are children, all Gods transactions toward them are love. Let him do what he will with them, yet he loves them, they are adopted. 1.

Object. 1. *Object.* But God is angry with them.

Answ. *Answ.* Gods love and his anger towards his children are not *opposita*, but *diversa*, they may ſtand together, he is angry in love; * *As many as I love, I rebuke and chaſten.* A bitter pill may be as needfull for preſerving health, as a julip or cordial: God *afflicts* with the ſame love he *adopts*: *Deus iraſcitur cùm non iraſcitur*: God is moſt angry, when he is not angry. Affliction is an argument of ſon-ſhip. *If you endure chaſtnings, God dealeth with you as with ſonnes**. God had one Sonne without ſinne, but no ſonne without ſtripes: Afflictions are refining, *Prov.* 17. 3. *The fining pot is for ſilver; and the furnace for Gold.* Fiery trials make golden Chriſtians. Afflictions are purifying, *Dan.* 12. 10. *Many ſhall be tried, and made white.* We think, God is going to deſtroy us, but he only *layes us a whitening*. God will

*Rev 3. 19

Bern.

*Heb. 12. 7.

make

make us at last bless him for our sufferings. *Oculos quos peccatum claudit, pœna aperit*: The eyes that sin shuts, affliction opens. When *Manasseh* was in chaines, *then he knew the Lord was God.* Every Christian must go to heaven upon the crosse. First, the stones in *Solomons Temple* were hewn and polished, and then set up into a building: first, the Saints (who are called * *lively stones*) must be hewen and carved by sufferings, as the *corner-stone* was, and so made meet for the celestiall building. *Greg.* * 1. Pet. 2. 5 Col. 1. 12.

Object. 2. But sometimes those that are adopted are under the black clouds of desertion: How doth this consist with love? *Object.* 2.

Answ. 1. Yet God leaves a seed of comfort: *He that believes, hath the seed of God in him* *. Gods children when they want the Sun, yet they have a day-star in their heart. They have the work of sanctification *Answ.* 1. * 1 Joh. 3. 9

tification, when they want the wine of consolation: Grace is better then comfort.

2. 2. I answer, God may forsake his children in regard of *vision*, but not in regard of *union*. Thus it was with Jesus Christ, when he cried out, *My God, my God*. There was not a separation of the union between him and his Father, only a suspension of the vision *. When the Moon doth intervene between us and the Sun, there follows an eclipse. Gods love, through the interposition of our sins, may be darkned and eclipsed, but still he is a Father. The Sun may be hid in a cloud, but it is not out of the Firmament. The promises in time of desertion may be as it were sequestred; we have not that comfort from them as formerly; but still the believers title holds good in law.

* *Non fuit divulsio unionis, sed tantùm suspensio visionis.*

3. 3. When God hides his face from his childe, his heart may be towards

towards him. God may change his countenance, but not his heart. It is one thing for God to *deſert*, another thing to *diſ-inherit*. *How ſhall I give thee up, O* Ephraim? *Hoſ.* 8. 11. This is a Metaphor taken from a father going to diſ-inherit his ſon, and while he is going to ſet his hand to the deed, his bowels begin to melt, and to yearn over him: though he be a prodigal childe, yet he is a childe, I will not cut off the entail: So ſaith God, How ſhall I give thee up? though *Ephraim* hath been a rebellious ſon, yet he is a ſon, I will not diſ-inherit him. Gods heart may be full of love, when there is a vaile upon his face. The Lord may change his *diſpenſation* towards his children, but not his *diſpoſition*. The believer may ſay, I am adopted, and let God do what he will with me, let him take the rod, or the ſtaffe, 'tis all one, he loves me. *Hoſ.8.11

2. Adoption ſets forth Gods ten- 2.

der care. Will not a father take care for his child? This care of God shines forth in two things.

1. Prevention.
2. Provision.

1. 1. In *Prevention*: God ever *lies sentinell* to keep off evill from us. 1. *Temporal* evill. There are many casualties and contingencies, to which we are incident; God shields them off, he keeps watch and ward for his people, *Psal.* 121. 4. *He that keeps Israel, shall neither slumber nor sleep.* The eye of providence is ever awake, and God gives his Angels charge over us, *Psal.*91.11. A believer hath a guard of Angels for his *life-guard.* There is an elegant expression to set this out, *He bare you* *Ex.19.4. *as upon Eagles wings**, an emblem of Gods providendentiall care to his adopted. The Eagle fears no bird from above to hurt her young, only the arrow from beneath; therefore she carries them upon her wings,

wings, that the Arrow must first hit her, before it can come at her young ones: Thus God carries his children upon the wings of providence; and they are such, that there is no clipping these wings, not can any Arrow hurt them.

2. *Spirituall evils*, Psalm 91. 10. *There shall no evill befall thee:* God doth not say, No afflictions shall befall us, but no *evil.*

Question. But sometimes evil in this sense befals the godly; *viz.* *sin*, they spot their garments. *Quest.*

Answer 1. But that evill shall not be *mortall.* As quick-silver is in it selfe dangerous, but by oyntments it is so tempered, that it is killed; so sinne is in it self deadly, but being tempered with repentance, and mixed with the sacred ointment of Christs blood, the venemous damning nature of it is taken away. *Answ.* 1.

2. Though

2. Though ſinne in it ſelfe be evil, yet to believers God will bring good out of that evil; he will humble them, and every trip ſhall make them the more watchful. Poiſon is in it ſelfe evil, but the wiſe Phyſician can turne it to a ſovereign medicine.

2. 2. In *Proviſion.* Hath God adopted us for children, and will he not provide for us? *Behold the fowls*
* Mat. 6. 26. *of the aire, &c**. Doth a man feed his *bird*, and will he not feed his
* ver. 28. *childe? Conſider the lilies of the field**. Doth God cloath the *lilies*, and will he not cloath his *lambs*? The Lord *careth for us*, 1 Peter 5. 7. As long as his heart is full of love, ſo long his head will be full of care.

§. 5.

§. 5.

Shewing,

The signes of adoption.

Queſt. But how ſhall I know that I am adopted? *Queſt.*

Anſw. If thou haſt in thee a *child-like heart*, which is, *Anſw.*

1. A *tender heart*, 2 Chr. 34. 27. *Becauſe thy heart was tender.* The heart that was before a *flinty*, is now become a *fleſhy* heart. The heart is fearful of ſin; the leaſt haire makes the eye weepe, ſo the leaſt ſin makes the heart ſmite. *Davids* heart ſmote him when he cut off the *lap of King* Saul's *garment*; what would it have done if he had cut off his *head?* A tender heart is like *melting wax* to God, he may ſet what ſeale he will upon it. A tender heart is like *adamant* to the threatnings of men; in this ſenſe, the more tender the heart is, the more hard. 1.

2. 2. A childe-like heart is a *praying heart*. The Spirit of adoption is a Spirit of supplication: *Ye* *Rom. 8. 15. *have received the Spirit of adoption, whereby ye cry, Abba, Father**. Before the childe is out of the womb, it cannot crie. While men lie in the womb of their natural estate, they cannot pray, so as to be heard; but when they are born again of the seed of the Word, then they crie, *Abba, Father*. Prayer is nothing else but the souls breathing it selfe into the bosome of its Father. Prayer is a sweet and familiar intercourse with God; He comes down to us upon the wings of his Spirit, and we go up to him upon the wings of prayer. It is reported in the life of *Luther*, that when he prayed, it was, * *tanta reverentia, ut si Deo; & tanta fiducia, ut si amico*: it was with so much reverence, as if he were praying to God; and with so much boldnesse, as if he

* Theodor? *in vit. Luth. pag.* 142.

he had been speaking to his friend. This prayer must have constancy and instancy, προσκαρτερῦντες, *Rom.* 12. 12. *continuing constant:* The heart must boile over. Prayer is compared to *groanes unutterable**, it alludes to a woman that is in pangs: we should be in pangs when we are travelling for mercy: such prayer *commands God himselfe**. * Rom. 8. 26. *Is. 45. 11

3. A childe-like heart is a *loyall* heart; it is moulded into obedience, 'tis like the flower that opens and shuts with the Sun; so it opens to God, and shuts to tentation: This is the language of obedience, it is written in the volume of my heart; *I delight to do thy will, O my God.* 3.

4. A childe-like heart is a zealous heart. 'Tis *impatient of Gods dishonour. Moses* was cool in his own cause; but hot in Gods. When the people of *Israel* had wrought folly in the golden calfe, he breaks the Tables. 4.

Tables. As we shall answer for *idle words*, so for sinful silence. It is dangerous in this sense to be possessed with a *dumb devil*. *David* saith, *Psl.69.9. the Zeale of Gods house had * eaten him up*. Many Christians, whose zeal once had almost eaten them up, now they have eaten up their zeal. Let men talk of *bitternesse*, for my part, I can never believe that he hath the heart of a childe in him, that can be patient when Gods glory suffers. Can an ingenuous childe endure to heare his father reproached? Though we should be silent under Gods *displeasure*, yet not under his *dishonour*. When there is a fire of zeal kindled at the heart, it will breake forth at the lips. Zeale tempered with Psal. 39.3. holinesse, this *white* and *sanguine* is the best complexion of the soule. Of all others, let Ministers be impatient when Gods glory is eclipsed and impeached. Let not

not them be either shaken with fear, or seduced with flattery; they are Gods ensign-bearers, his warriours*, and therefore must *discharge* against sin. God never made Ministers to be as false glasses, to make bad faces look fair. For want of this fire of zeale, they are in danger of another fire, even the *burning lake*, *Rev.* 21. 8. into which the *fearfull* shall be cast.

* 2 Tim. 2. 3.

CHAP. V.

Shewing that things to come are a Believers.

AND so I slide into the second part of the Text, τὰ μέλλοντα, *Things to come* are yours: here is portion enough! It is a great comfort that when things present are taken away, yet things

things to come are ours. Me thinks, the very naming this word, *Things to come*, ſhould make the ſpirits of a Chriſtian revive. It is a ſweet word; our happineſſe is in reverſion, the beſt is behinde, all is not yet come that is promiſed. Truly, if we had nothing but what we have here, we were miſerable (*a*); here are diſgraces, martyrdomes; we muſt taſte ſome of that Gall and Vineger which Jeſus Chriſt drank upon the Croſſe: but O Chriſtian, be of good chear, there is ſomething *to come*: The beſt part of your portion is yet unpaid. *All things to come are yours.* God deals with us, as a Merchant, that ſhews the worſt piece of cloath firſt. We meete ſometimes with courſe uſage in the world, that piece which is of the fineſt ſpinning, is kept till we come at heaven. It is true, God doth *chequer* his work in this life, a white ſpot with

(*a*) 1 Cor. 15. 9.

with a black; he gives us ſomething to ſweeten our pilgrimage here, the Prælibations and taſtes of his love; theſe are the earneſt and *firſt-fruits*, but what is this to that which is to come? Now we are the ſonnes of God, 1 *John* 3.2. *But it doth not yet appear what we ſhall be*: expect that God ſhould keep his beſt wine till laſt; *Things to come are yours.*

CHAP. VI.

The firſt Prerogative; To Come.

Queſt. BUt what are thoſe things that are to come?

Anſw. *Anſw.* There are twelve things yet to come, the which I call twelve Preroga tives Royal, wherewith the Believer ſhall be inveſted. The firſt is ſet down in

the Text which I will begin with.

*ὑτε θάνατος. 1. *Death is yours.* Death in Scripture is called an Enemy, 1 *Cor.* 15. 26. Yet here it is put in a Christians Inventory, *Death is yours.* 'Tis an enemy to the mortal part, but a friend to the spiritual. It is one of our best friends next to Christ; Death is a part of the joincture. When *Moses* saw his rod turned into a serpent, it did at the first affright him, and he fled from it; but when God bade him take hold of it, he found by the miraculous effects which it wrought, it did him and the people of *Israel* much good; so death at the first sight is like the rod turned into a serpent, it affrights; but when by Faith we take hold of it, then we finde much benefit and comfort in it. As *Moses* rod divided the waters, and made a passage for *Israel* into *Canaan* *; So death divides the Waters of Tribulation, and makes

* Ex. 19. 16.

makes a passage for us into the *land of promise*. Death is called the King of Terrours *, but it can do a childe of God no hurt; the sting is pull'd out *; The Bee by stinging loseth its sting: While death did sting Christ upon the Crosse, it hath quite lost its sting to a Believer: It can hurt the soule no more then *David* did King *Saul*, when he cut off the lap of his garment. Death to a Believer, is but like the Arresting of a man for a Debt, after the Debt is paid; Death, as Gods Sergeant at Armes, may Arrest us, and carry us before Gods Justice, but Christ will shew our discharge; the Debt-book is crossed in his blood.

* Job 18. 14.

* 1 Cor. 15 55.

Quest. How is Death ours?

Answ. Two wayes.

1. It is the Out-let *to Sin*.
2. It is the In-let *to happiness*.

1. Death to a Beleever, is an Out-let to Sin: we are in this life

1.

under a sinful necessity; even the best Saint; *There is not a just man upon earth, that doth good and sinneth not.* * Evill thoughts are continually arising out of our hearts, as sparks out of a Furnace. Sin keeps house with us whether we will or no; the best Saint alive is troubled with *In-mates*; though he forsakes his sinnes, yet his sinnes will not forsake him. 1. Sin doth *indispose* to good; *How to performe that which is good I finde not*, Rom. 7. *ver.* 18. When we would pray, the heart is as a Voyal out of tune: When we would weepe, we are as clouds without rain. 2. Sin doth *irritate* to evil; *The Flesh lusts against the Spirit* *: There needs no winde of Tentation, we have Tide strong enough in our hearts, to carry us to Hell. Consider sinne under this threefold notion.

*Eccles. 7. 20.

1.

*Gal. 5. 17

1. Sin is a *body of death* *, and that not impertinently. First, It is

1. *σῶμα τῦ θανάτυ. Rō. 7. 24.

a

a *body*, for its weight. The body is an heavy and weighty ſubſtance: ſo is Sin a *body*, it weighs us down. When we ſhould pray, the weights of Sin are tied to our feet that we cannot aſcend. *Anſelm* ſeeing a little Boy playing with a Bird, he let her flie up, and preſently pulls the Bird down againe by a ſtring: So, ſaith he, it is with me, as with this Bird; when I would flie up to heaven upon the wings of meditation, I finde a ſtring tied to my leg; I am overpowered with corruption: but Death pulls off theſe weights of ſin and lets the Soul free. Secondly, Sin is *a body of death* for its annoyance. It was a cruel torment that one * uſed, he tied a dead man to a living, that the dead man might annoy and infeſt the living. Thus it is with a childe of God, he hath two men within him, Fleſh and Spirit, Grace and Corruption,

* *Mezentius*

here is the dead man tied to the living; a proud sinful heart is worse to a childe of God, then the smell of a dead Corps. Indeed, to a natural man sinne is not offensive, for being *dead in sinne*, he is not sensible of the *body of death*: but where there is a vitall principle, there is no greater annoyance then the body of Death: Insomuch that the pious soule oft cries out, as *David*, *Wo is me, that I dwell in Mesek, and sojourn in the tents of Kedar* *. So saith he, Wo is me, that I am constrained to abide with sin. How long shall I be troubled with inmates? How long shall I offend that God whom I love? When shall I leave these Tents of Kedar?

*Ps. 120. 5

2. 2. Sinne is a *Tyrant*, it carries in it the nature of a Law; the Apostle calls it the *law in his members* *. There is the *law* of Pride; the *law* of Unbelief; it hath a kinde of ju-

*Rom. 7. 24.

risdiction,

risdiction, as *Cæsar* over the Senate, *perpetuam dictaturam* *. *What I hate that do I*: The Apostle was like a man carried down the streame, and was not able to beare up against it. Sinne takes us prisoners; whence are our carnal fears? whence our passions? whence is it that a childe of God doth that which he allows not; yea, against knowledge? only this, he is for a time *Sinnes Prisoner*: The Flesh oft prevailes (though in coole blood, the *elder shall serve the younger*;) whence is it, that he who is borne of God, should be so earthly? The reason is, he is captived under sin: but be of good chear, where grace makes a *Combate*, death shall make a *Conqueſt*.

* Vers. 15.

3. Sin is a *leprous spot*. It makes every thing we touch uncleane: We reade, when the Leprosie did spread in the walls of the house, the *Priests commanded them to take* 3.

away the ſtones in the wall, in which the Plague was, and take other ſtones, and put in the place of thoſe ſtones, and take other mor-
* Lev. 14. 42. ter, *Levit.* 14.42. * But when the Plague ſpread againe in the wall, then he muſt break downe the houſe with the ſtones and timber
* Ver. 45. thereof, *Verſ.* 45. * Thus in every man naturally, there is a *fretting leproſie* of *ſinne*, pride, impenitency, &c. Theſe are leprous ſpots: now in *converſion*, here God doth, as it were, take away the old ſtones and timber, and put new in the roome; he makes a change in the heart of a
* Ezek. 36.26. ſinner *, but ſtill the leprouſie of ſinne ſpreads; then at laſt, *death* comes and pulls down the ſtones and timber of the houſe, and the ſoule is quite freed from the leprouſie. Sinne is a defiling thing, it
* *Quanta fœditas vitioſæ mentis.* Tull. makes us red with guilt, and black with filth *; 'Tis compared to a *menſtruous cloath* *; we need
* Iſ. 30. 22 carry

carry it no higher. *Pliny* tells us that the Trees with touching of it, would become barren *; and *Hierom* saith, *Nihil in lege menstruato immundius*; there was nothing in the Law more uncleane, then the menstruous cloath; this is sinne. Sinne drawes the Devils picture in a man; malice, is the Devils eye; oppression, is his hand; hypocrisie, is his cloven foot; but behold, death will give us our discharge, death is the last and best Physician *; which cures all diseases; the aking head, and the unbelieving heart. *Peccatum erat obstetrix mortis, & mors erit sepulchrum peccati.* Sinne was the Mid-wife that brought Death into the World, and Death shall be the Grave to bury Sinne; O the Priviledge of a Beleever! he is not taken away *in his sinnes*; but he is taken away *from his sinnes*. The *Persians* had a certaine day in the yeare, which they called

* *Ejus tactu sterilescunt fruges, ejus gustu in rabiem adiguntur canes.* Plin.

* *Ultimus morborum medicus mors.*

called *vitiorum interitum*, wherein they used to kill all Serpents and venemous creatures; * Such a day as that will the day of death be to a man in Christ. This day the old Serpent dies in a Beleever, that hath so often stung him with his temptations: this day the sinnes of the godly, these venemous creatures shall all be destroyed; they shall never be proud more, they shall never grieve the Spirit of God more; the *Death of* the *body* shall quite destroy the *Body of death*.

* Brisson. de reg. pers. lib. 2.

2. 2. Death to a Believer, is an Inlet to happinesse: *Sampson* found an honey-combe in the Lions carcase; so may a childe of God suck much sweetnesse from death. Death is the gate of life; death pulls off our rags, and gives us change of rayment: all the hurt it doth us, is to put us into a better condition. Death is called in Scripture a *sleepe*, 1 Thes. 4. 14. *Those that sleepe in Jesus*: as after sleep

Nemo ante funera felix. Solon.

sleep the spirits are exhilarated and refreshed: so after Death, *the times of refreshing come from the presence of the Lord.* Death is yours. Death opens the portal into Heaven, as *Tertullian* speakes: The day of a Christian's death, is the birth-day of his heavenly life; it is his Ascension-day to glory; it is his Marriage-day with Jesus Christ. After our Funerall begins our Marriage; Well then might *Solomon* say, *Better is the day of a mans death, then the day of his birth* *. Death is the spiritual man's preferment, why then should he fear it? Death, I confesse hath a grimme visage to an impenitent sinner, so it is ghastly to look upon; it is a pursuivant to carry him to hell: but to such as are in Christ, *Death is yours*: It is a part of the Joincture. Death is like the *Pillar of cloud* *, it hath a dark-side to a sinner; but it hath a light-side to a believer: Deaths pale face

* Eccles. 7. 1.

* Ex. 14. 19

face looks ruddy, when the *blood of ſprinkling* is upon it; in ſhort, Faith gives us a propriety in Heaven, Death gives us a poſſeſſion; Feare not your priviledge; the thoughts of death ſhould be delightfull. *Jacob*, when he ſaw the Chariots, his ſpirits revived: Death is a Waggon or Chariot, to carry us to our Fathers houſe. What were the Martyrs flames but a fiery Chariot to carry them up to Heaven? How ſhould we long for Death? This world is but a Deſart we live in: Shall we not be willing to leave it for Paradiſe? We ſay, *It is good to be here*, we affect an earthly eternity: but grace muſt curb nature. Think of the priviledges of Death. The Planets have a proper motion, and a violent; by their proper motion they are carried from the Weſt to the Eaſt; but by a violent motion they are over-ruled by the *Primum Mobile*, and are carried from the

the Eaſt to the Weſt: So though naturally we deſire to live here, as we are made up of fleſh; yet grace ſhould be as the *primum mobile*, or maſter-wheele, that ſwayes our will, and carries us in a violent motion, making us long for death. Saint *Paul* deſired to be diſſolved: and 2 *Corinth.* 5. 2. *In this we groane earneſtly, deſiring to be cloathed upon with our houſe which is from heaven*: we would put off the earthly cloathes of our body, and put on the bright robe of immortality; *we groane*, στενάζομεν. 'Tis a Metaphor taken from a mother, who being pregnant, groanes and cries out for delivery. *Auſtine* longed to die, that he might ſee that head which was once crowned with thornes. We pray, *Thy Kingdome come*: and when God is leading us into his Kingdome, ſhall we be afraid to go? The times we live in ſhould, me thinks, make us long

2 Cor. 5. 2.

for

for death: we live in dying times, we may heare as it were Gods passing Bell, ringing over these Nations. *Felix Nepotianus, qui hæc non videt*, as *Hierome* said in his time, *Nepotian* is an happy man, that doth not see the evils which befall us: they are wel that are out of the storm and are gotten already to the haven: * Phil. 1. 21. *To me to die is gaine**.

Quest. But who shall have this priviledge? *Answ.* death is certaine: but there are only two sorts of Persons, to whom we may say, Death is yours. 'Tis your preferment.

1. 1. Such as *die daily*: We are not borne Angels, die we must; Therefore we had need carry alwayes a deaths-head about us. The Basilisk if it see a man first, it kills him; but if he see it first, it doth him no hurt: The Basilisk death, if it sees us first, before we see it, 'tis dangerous: but if we see it first by me-

meditating upon it, it doth us no hurt: ſtudy death, often *walke among the Tombs*. It is the thoughts of death before-hand, that muſt do us good. In a dark night, one Torch carried before a man, is worth many Torches carried after him: one ſerious thought of death *before-hand*, one teare ſhed for ſinne before death, is worth a thouſand ſhed after, when it is too late. 'Tis good to make Death our *familiar*, and in this ſenſe to be *in Deaths arms*: * that if God ſhould preſently ſeal a leaſe of ejectment, if he ſhould ſend us a Letter of Summons this night to ſurrender, we might have nothing to do but to die. * 2 Cor. 11. 23.

Alas, how do we adjourne the thoughts of death? 'Tis almoſt death to think of it. There are ſome that are in the very threſhold of the grave, who have one legge in the earth and another legge in hell: yet *put farre from them the evil day*. * Am. 6. 3.

I have read of our *Lysicrates*, who in his old age dyed his gray hairs black, that he might seeme young againe. When we should be building our *Tombes*, we are building our *Tabernacles*: die daily, lest you die eternally. The holy Patriarchs in purchasing for themselves a burying place, shewed us what thoughts they still had of Death. *Ioseph* of *Arimathea* erected his Sepulchre in his Garden: we have many that set up the *Trophies* of their victories; others that set up their *Scutchions*, that they may blaze their honour: but how few that set up their Sepulchres: who erect in their hearts, the serious thoughts of death? Oh, remember when you are in your *gardens*, in places most delicious and fragrant, to keep a place for your Tomb-stone: die daily. There is no better way to bring sinne into a Consumption, then by oft look-

ing *on the pale horse, and him that sits thereon**. By thinking on death, we begin to repent of an evil life; and so we disarme death before it comes, and cut the lock where its strength lies. *Rev. 6. 8.

2. Such as are *in Heaven before they die*: death is yours. If we will needs be high-minded, let it be in setting our minde upon heavenly things. Heaven must come down into us before we go up thither. A childe of God breaths his faith in Heaven; his thoughts are there: *When I awake, I am still with thee*, Psal. 139. 17. *David* awaked in Heaven, his *conversation* is there, *Philip.* 3. 20. *For our conversation is in Heaven.* The Believer often ascends Mount *Tabor*, and takes a prospect of glory. O that we had this celestial frame of heart! When *Zacheus* was in the croud, he was too low to see Christ; therefore he climbed up into the *Sycomore*-Tree*: *Luk. 19. 4 2.

When we are in a croud of worldly businesse, we cannot see Christ: Climb up into the tree by divine contemplation: If thou wouldest get Christ into thy heart, let Heaven be in thy eye: *Set your affections upon things above**, Colos. 3. 2. There needs no exhortation to set our hearts upon things below. How is the curse of the Serpent upon most men? *Upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life**. Those that feed onely upon dust, *Golden dust*, will be unwilling *to returne to dust*: Death will be terrible.

*Col. 3. 2.

*Gen. 3. 14

The tribes of *Reuben* and *Gad* desired *Moses* that they might stay on this side *Jordan*, and have their portion there; it being a place convenient for their Cattel*: It seems they minded their Cattel more then their passage into the holy Land: so many Christians, if they may have but a little grazing here in the world,

* Num. 32. 41.

world, in their Shops, and in their Farms, they art content to live on this ſide the River, and minde not their paſſage into the Land of Promiſe: you that are in heaven before you die, *Death is yours.*

An earthly Saint, is a contradiction. Ἅγιος ſignifies a man refined and ſeparated from the earth: if an Aſtronomer, in ſtead of obſerving the Planets, and the motions of the Heavens, ſhould take a reed in his hand, and fall a meaſuring of the earth, would not this be counted a ſoleciſme? and is it not as great a ſoleciſme in Religion, when men that pretend to have Chriſt and heaven in their eye, yet *minde earthly things?* Phil. 3. 19. Our ſouls, me thinks, ſhould be like to a ſhip, which is made little and narrow downwards, but more wide and broad upwards: So our affections ſhould be very narrow downwards to the earth, but wide and

large upwards towards heavenly things. Thus we see death is a priviledge to believers; death is yours: the heire, while he is under age, is capable of the land he is borne to: but he hath not the use or the benefit of it, till he comes of age; be as old as you will, you are never of age till you die: Death brings *us of age*, and then the possession comes into our hands.

CHAP. VII.

The second Prerogative Royall of a Believer.

NOw I proceed to the second Prerogative, which is yet to come: what holy *David* saith of *Sion*, *Glorious things are spoken of thee, O thou City of God*, Psalm. 87. 3. *I* may apply to these blessed

blessed things in reversion.

2. The second Prerogative royall of a Christian, is, he shall be *carried up by the Angels*: In this life, a believer is carried by the *Saints*, they lift him upon the wings of their prayers, and when they can carry him no longer, after death the *Angels* take him, and carry him up: thus *shall it be done to the man whom God will honour.* Wicked men who are of the Devils *life-guard*, when they die, they shall have a *black-guard* of Angels to carry them: Thou who art an old sinner (that hast an hoary head, but thy heart is as young in sinne as ever) *I* may say to thee, as Christ said in another sense, to *Peter*: *When thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not**. So I say, Thou old sinner, the time is shortly coming, when

2.

* Joh. 21. 18.

when thou shalt stretch forth thy hands on thy death-bed, and another shall binde thee, and carry thee whither thou wouldest not; thou shalt be carried by a black-guard: but a believer shall be carried by the Angels into Heaven: *The begger died, and was carried by the Angels into Abraham's bosome.* * Luk. 16. 22. *Abraham's* bosome is a figurative speech, representing the seat of the Blessed: thither was he carried by the Angels. Poore *Lazarus*, when he was upon earth, he had no friends, but *dogs* to come at him; when he was dead, he had a convoy of Angels. After our fall the Angels (as well as God) fell out with us, and became our enemies; hence, we reade that the Angels (set out by the Cherubims) stood with a flaming sword, to keepe our first Parents out of Paradise, *Gen.* 3. 24. but being at peace with God, we are at peace with

the

the Angels: Therefore the Angell comes with an Olive-branch of Peace in his mouth, and proclaimes with triumph, the newes of Christs incarnation, *Luk.* 2. 11. *For unto you is borne, in the City of* David, *a Saviour, which is Christ the Lord*: the Angels blesse God for mans Redemption, *Ver.* 13. *And suddenly there was with the Angel a multitude of the heavenly hoast praising God, and saying, Glory be to God in the highest.* The Angels love mankinde (especially where there is the *new-man*) and are ready to do all friendly offices for us: as in our life-time, they are our *supporters* Psal. 91. 11. *He shall give his Angels charge to keep thee*: So after death they are our *Porters*: *Lazarus* was carried up by the Angels. The Angels are called λειτούργικα πνεύματα, *ministring Spirits**; they are willing to minister for the good of the Saints; *Heb. 1. 14

Hence some observe, it is said, *Lazarus* was carried, ὑπὸ τῶν ἀγγέλων, by the *Angels*, in the plurall, not by one Angel: as if the Angels had been ambitious to carry *Lazarus*, and every one strived which should have a part: wicked men do not strive more, who shall have a part in the death of the godly, then the Angels do, who shall beare a part in their ascension. O in what pomp and triumph did *Lazarus*'s soule now ride! never was *Dives* so honoured in his life, as *Lazarus* was at his death. For a King to help to carry the Hearse of one of his Subjects, were an high honour; but a believer shall have a guard of Angels to conduct him. *Amasis* King of *Egypt*, that he might set forth his magnificence, would have his Chariot drawn with foure Princes, which he had conquered in the War: but what was all this to the Chariot in

which

which *Lazarus*, and the soul of every believer shall be drawn at their death: they shall be carried by the Angels of God.

CHAP. VIII.

The third Prerogative Royal of a Believer.

THe next great Prerogative is, The Believer shall *be with Christ in glory*, Phil. 1. 23. I desire ἀναλῦσαι, to be dissolved, or *loosen anchor*, and to be with Christ. This is a priviledge of the first magnitude: surely, we can be no losers by *being with Christ*. A graft or scion, though it be taken out of the tree, it doth not perish, but is set into a better stock: thus it is with a Christian, while he is here, (even *Phil. 1. 23

(even after Conversion) there is much of the wilde Olive still in him, now when this scion, by death is cut off, he doth not perish, but is set into a more noble and generous stock, he is with Christ, which is *farre better*: a state of perfection, is better then a state of imperfection. Our graces are our best jewels, but they are imperfect and do not give out their full lustre: they are like the Moon, which when it shines brightest, hath a darke spot. Our faith is mingled with unbeliefe, our humility is stained with pride; the flame of our graces is not so pure, but it hath some smoake; grace is but in its infancy and minority, it will never be of full growth till we are with Christ. This is the highest link in the chaine of glory, we shall be with Christ. What is it the pious soule desires in this life? is it not to have the sweet pre-

presence of Christ? he cares for no thing, but what hath *aliquid Christi**, something of Christ in it: he loves duties, only as they are inductions to Christ; why is prayer so sweet, but because the soul hath private conference with Christ? Why is the Word precious, but because it is a meanes to convey Christ? he comes down to us upon the wings of the Spirit; and we go up to him upon the wings of Faith: An ordinance without Christ, is but feeding upon the dish instead of the meat. Why doth the wife love the Letter, but because it brings news of her husband? Here we enjoy Christ by *letters*, and that is sweet; but what will it be to enjoy his presence in glory? Here is that which may amaze us, we shall *be with Christ*, Christ is all that is desirable; nay, he is more then we can desire. A man that is thirsty, he desires only

* Bucer.

ly a little water to quench his thirst; but bring him to the Sea, and here is more then he can desire. In Christ, there is not onely a fulnesse of sufficiency, but a fulnesse of redundancy; it overflows all the banks: a Christian that is most sublimated by Faith, hath neither an head to devise, nor an heart to desire all that which is in Christ; onely when we come to Heaven, God will enlarge the vessell of our desire, and will fill us as Christ did the Water-pots with Wine, * *up to the brim.* Now this priviledge of being with Christ, hath six priviledges growing out of it.

* Joh. 2.7.

SECT.

SECT. I.

The first Priviledge of being with Christ.

1. VIsion, Job 19. ver. 26. *In my flesh shall I see God**; the sight of Jesus Christ will be the most sublime and ravishing object to a glorified Saint. When Christ was upon earth, his beauty was hid. *He hath no forme or comelineſſe**: the light of the divine nature was hid in the darke lanthorne of the humane: it was hid under reproaches, sufferings; yet even at that time, there was enough beauty in Christ to delight the heart of God. *My Elect in whom my ſoul delighteth**: then his vaile was upon his face, but what will it be when the vaile shall be taken off, and he shall appeare all in his embroydery? *In him dwels the fulneſſe of the Godhead bodily*; Col.

*Job 19.26

*Isa. 53. 2.

*Isa. 42. 1.

Col. 2. 9. Such glittering beames shall sparkle forth from Christ at that day as will infinitely amaze and raviſh the eyes of the beholders, Imagine what a bleſſed ſight it will be to ſee Chriſt wearing the robe of our humane nature, & to ſee that nature ſitting in glory above the Angels; *Ipſe Deus ſufficit ad præmium*: 'Tis Heaven enough to ſee Chriſt. *Whom have I in heaven but thee** ? *There are, ſaith *Muſculus*, Angels and Archangels, I but they do not make Heaven: Chriſt is the moſt ſparkling Diamond in the ring of glory. Therefore the Apoſtle doth not ſay, *I deſire to be diſſolved, and to be* ἐν τῷ οὐρανῷ, *in heaven*, but to be σὺν Χριστῷ, *with Christ*: becauſe his preſence is the heaven of heaven.

Bern. dol.

*Pſ. 73. 25

* *Ibi ſunt Angeli & Arch-angeli.*

If Jeſus Chriſt be ſo beautiful here in his *ordinances*, *viz.* Word, Prayer, Sacraments, (they are the *beauties of holineſſe*) If there be ſo much excellency in Chriſt, when we

we see him by the eye of faith, through the prospective glasse of the promise: O what will it be, when we shall see him *face to face!* When Christ was transfigured on the Mount, he was full of glory, *Mat.* 17. 2. *His rayment was white as the light.* If his transfiguration was so glorious, what will his *inauguration* be? What a glorious time will it be, when, as it was said of *Mordecai**, we shall see him in the presence of his Father, *arrayed in royall apparel, and with a great crown of gold upon his head.* Oh look often upon him with a believing eye, whom you shall shortly see with a glorified eye.

*Est. 8. 15

That which will adde to the Saints *vision*, and make it truly beatificall, is, that (through Christ) the dread, and terrour of the divine Essence shall be taken away; Majesty shall appeare in God, to preserve reverence, but withal, Majesty cloathed

ed with beauty, and tempered with sweetnesse to excite love and joy in the Saints. Through the face of Christ as through a bright Mirrour, or Crystall the glory of God, his wisdome, holinesse, mercy shall be sweetly transparent. We shall see God as a friend; not as guilty *Adam* did, *who was afraid and hid himselfe* *; but as Queen *Esther* looked upon King *Ahashuerus* holding forth the *Golden scepter* *. We shall have the smiles of Gods face, and the *kisses of his lips*. O what a blessed sight of God will this be! surely it will not be formidable, but comfortable; and to set off this vision the more, the Saints shall alwayes be beholding *the Kings face*; while they live here in the world Gods eye is never off from them, and in heaven their eye shall be never off from God; they shall be ever looking on that *blessed object*, and the more they behold the shining lustre

* Gen. 3. 10

* Est. 5. 2.

of

of his glory, the more they ſhall be raviſhed both with deſire, and delight. God muſt make us able to beare the ſight of all this. We are no more able to beare a ſight of glory, then a ſight of wrath, but we ſhall be qualified, and made fit to receive theſe penetrating beames.

SECT. II.

The ſecond Priviledge of being with Chriſt.

THe next Priviledge is *Union*; our being with Chriſt is not only *locall*, but *conjugall*: We ſhall ſo behold him as to be made one with him. What nearer then union? what ſweeter? Union is the ſpring of joy, the ground of priviledge; by vertue of this bleſſed union with Chriſt, all thoſe rare beauties wherewith the humane na-

ture of the Lord Jesus is bespangled, shall be ours. Let us compare two Scriptures, *Joh.* 17.24. *Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory.* That is, the glory of the humane nature; but that is not all, *Ver.* 22. *The glory that thou hast given me, I have given them.* Christ hath not his glory onely for himselfe, but for us: we shall shine by his beames: * Here Christ puts his graces upon his Spouse, and in heaven he will put his glory upon her. No wonder then the Queens daughter is *all glorious within*, Psal. 45.14. and *her cloathing of wrought gold.* How glorious will the Spouse be, when she hath Christ's jewels upon her? Judge not of the Saints by what they are, but by what they shall be: *It doth not yet appeare what we shall be*, 1 Joh. 3.1. Why, what shall we be? *We shall be like him.* The Spouse of Christ shall not only be

*Non tantum adderit gloria sed invenit. Bernard.

be made one with Christ, but she shall be made *like Christ*: in other marriages, the Spouse changeth her *condition*, but here she changeth her *complexion*: not that the Saints in glory shall receive of Christ's Essence (a *Socinian* errour,) They shall have as much glory, as the humane nature is capable of: but though Christ conveys his Image, yet not his Essence. The Sun shining upon a glasse, leaves a print of its beauty there; and it is hard to distinguish between the glass and the sun-beam: but the glass is not the beam, the sun conveys only it's *likenesse*, not it's *essence*.

SECT. III.

The third Priviledge of being with Christ.

THe next priviledge, is, Nobility: which consists in Three

Things. 1. Every Saint ſhall be a King: There are ſome that aſpire after earthly Scepters, as if here were the place of the Saints reigne: then ſurely, the Church of God ſhould not be *militant* upon earth, but *triumphant*. But, behold the honour of the Saints, they ſhall be all Kings! (though I ſay not in this life) all Chriſts Subjects are Kings: therefore you read of, 1. Their *Royal robe*, Revel. 6. v. 11. 2. Their *Throne*, Revel. 3, v. 21. *To him that overcomes, I will give him to ſit upon my Fathers throne.* Perhaps here he had but a poor thatched houſe, but there a Throne. 3. Their *Crown*. In this world, the Saints weare a *crown of Thornes*, but there a crown of Glory: and this crown hath two Properties.

1. 1. It is *Incorruptible*, 1 Pet. 5. 4. it *fades not away*; it doth not wither: but after millions of years is as bright and flouriſhing, as at the firſt dayes wearing;

ing; eternity is a flower of the Saints crown.

2. It is unmixed, it hath *no cares* woven into it: Kings crowns are ſo weighty in regard of the cares and ſorrowes appendant, * that often they make their head ake. *Cyrus* the *Perſian* King was wont to ſay, Did men but know the cares which he ſuſtained under an Imperiall crown, he thought no man would ſtoop to take it up. The Crown Royall, though it may be made of pure gold, yet it is *mixt mettal*: but the Saints Crown in glory, is without mixture: it is not mingled with care of keeping, or feare of loſing: oh then, let us be willing to ſuffer for Chriſt; if we beare the Croſſe, we ſhall wear the Crown. 2.

* *Non ita corona circundat caput S. cut animam ſollicitudo.*

A ſecond Part of the Saints honour is, they ſhall ſit with Jeſus Chriſt when he judgeth the world: *Know ye not that the Saints ſhall judge* 2.

*1 Cor. 6. 3 *the world* *? The Saints shall sit with Christ in Judicature, as the Justice of Peace with the Judge: the Saints are Christs Assessors; they shall be with him upon the Bench, applauding his righteous sentence. O, what a glorious Tribunal will that be! here the world judgeth the Saints, but there the Saints shall judge the world.

3. 3. They shall sit nearer the Throne then the Angels: the Angels are noble and sublime Spirits, but Christ having taken our flesh, the knot being tied between the Divine and Humane Nature in the Virgins womb, we shall be ennobled with greater honour then the Angels: the Angels are Christs friends, but not his brethren; we are flesh of his flesh. He *is not ashamed to call them brethren**: and surely, Christ will see them of the blood royall advanced. To what Angels hath Christ said; Ye are my brethren? This honour have all

*Heb. 2. 11.

all his Saints. As the Saints robes in glory shal be brighter then the Angels, (theirs being only the *righteousnesse of creatures*, but these having upon them the *Righteousnes of God**) So their dignity shall be greater. O infinite! here we are prisoners at bar, but there Favourites at Court: the Saints shall sit down in glory above the Angels. *Jer. 23.6.

SECT. IV.

The fourth Priviledge of being with Christ.

THe next priviledge is Joy: This joy of the Saints, proceeds from Union, when our union with Christ is perfect, then our joy shall be full, *Rev.* 21.4. And God shall wipe away all *teares, and there shall be no more sorrow.*

1. There shall be no weeping. Jesus Christ hath provi- 1.

ded a Spunge to wipe off the tears of the Saints. Here the Spouſe is in Sable, it being a time of abſence from her Husband*: But in heaven Chriſt will take away the Spouſes mourning; he will pull off all her black, and bloody robes, and will cloath her in white robes, *Revel.7.13. White*, as it is an Embleme of the Saints purity, ſo it is a type of their joy; heaven ſhould not be heaven, if there were weeping there: hell indeed is called a place of weeping; they that would not ſhed a teare for their ſinnes, while they lived, ſhall have weeping enough; but we never read of weeping in heaven. Chriſt will *take downe our harps from the Willows*; there he will call for his Heralds and trumpeters: the Angels, thoſe bleſſed Quiriſters, ſhall ſing the divine anthems of praiſe; and the Saints ſhall joyne in that heavenly Con-

*Mat.9.15

ſort.

ſort. If it were poſſible, that any teares could be ſhed, when we are with Chriſt, they ſhould be the teares of joy, as ſometimes we have ſeene a man weepe for exeſſive joy; Chriſt will turne all our water there into wine.

2. There *ſhall be no ſorrow*; one ſmile from Chriſts face will make us forget all our afflictions: ſorrow is a cloud gathered in the heart upon the apprehenſion of ſome evil: and weeping is the cloud of griefe dropping into raine: but in heaven the Sun of righteouſneſs ſhall ſhine ſo bright, that there ſhall not be the leaſt interpoſition of any cloud; there ſhall be no ſorrow there, nor any thing to breed it: there ſhall be *no ſin* to humble; heaven is ſuch a pure ſoile, that the Viper of ſin will not breed there; there ſhall be *no Devil* to tempt; the old Serpent is caſt out of the heavenly Paradiſe. There ſhall be no *Enemy* to mo- 2.

molest: When *Israel* had conquered *Canaan*, yet they could not get rid of all the *Canaanites*, they would live among them; *But the Canaanites would dwell in that land**: But when we are with Christ, we shall never be troubled with *Canaanites* more. *In that day* (I may allude to that of the Prophet) *there shall be no more the Cavaanite dwell in the house of the Lord**. God will keep the heavenly Paradise with a flaming Sword, that none shall come neere to hurt: *upon all that glory shall be a defence**: There shall be nothing to breed sorrow in heaven. There are two things that usually raise the clouds of sorrow, and both shall be removed when we are with Christ.

* Judg. 1. 27.

*Zac. 14. 2 *Nullus ibi hostium metus, nulla insidiæ Dæmonum.* Bern.

*Isa. 4. 5.

1. The *frownes of great men*: how ambitious are men of the Princes smiles: but alas, that quickly sets in a cloud, and then their comforts

are

are in the wain, they are ſad: but when we are with Chriſt, we ſhall have a perpetual ſmile from God: the Saints ſhall never be out of favour, Jeſus Chriſt is the great favorite at Court; and as long as God ſmiles upon Chriſt, ſo long he will ſmile upon the Saints, they having on Chriſts beauty, and being part of Chriſt.

2. The *loſſe of deare friends*: a friend imparts ſecrets; friendſhip is the *marriage of affections*, it makes two become one ſpirit. *David* and *Jonathan* tooke ſweete counſel together, their heart was knit in one: now here is the grief, when this precious knot muſt be untyed: but be of good cheare, if thy friend belong to the election, after thou haſt parted with thy ſinnes, thou ſhalt meet with him and never part. If thy friend be wicked, though he were thy friend on earth, thou wilt ceaſe to be his

his friend in heaven. The pious wife ſhall not complaine ſhe hath loſt her husband, nor the religious Parent, that he hath loſt his childe; all relations are infinitely made up in Chriſt, as the whole conſtellation in the Sunne, that great Lamp of Heaven. When a man comes to the ſea, he doth not complaine that he wants his Ciſterne of water: Though thou didſt ſuck ſome comfort from thy relations; yet when thou comeſt to the Ocean, and art with Chriſt, thou ſhalt never complaine, that thou haſt left thy ciſtern behinde: There will be nothing to breed ſorrow in heaven; there ſhall be joy, and nothing but joy: Heaven is ſet out by that phraſe, *Enter thou into the joy of thy Lord* *. Here joy enters into us, there we enter into joy: the joyes we have here, are ἐγγεια, thoſe are ἐπουρανια. Theſe are *from heaven*, thoſe are *in heaven*: the joyes that we ſhall have with

* Mat. 25. 21.

with Chriſt, are without meaſure, and without mixture: *In thy preſence is fulneſs of joy.* *Pſ. 16.11

1. *The heart ſhall be filled.* Nothing but Chriſt can repleniſh the heart with joy: the underſtanding, will, affections, are ſuch a *triangle*, that none can fill but the *Trinity*. As Chriſts beauty ſhall amaze the eye, ſo his love ſhall raviſh the heart of a glorified Saint; muſt it not needs be joy to be with Chriſt? what joy when a Chriſtian ſhall ſee the great gulfe ſhot between heaven and hell? What joy when Chriſt ſhall take us into the Wine-celler? and *kiſſe us with the kiſſes of his lips?* What joy when the match ſhall be at once made up, and ſolemnized between Chriſt and a believer? theſe are the more noble and generous delights. 1.

2. *All the ſenſes ſhall be filled with joy*; and, *at once*; The *eye* ſhall be filled; What joy to ſee that Orient 2.

ent brightneſſe in the face of Chriſt: there you may ſee the Lily and the Roſe mixed, *white and ruddy*, Cant. 5.10. The *Eare* ſhall be filled; What joy to the Spouſe to heare Chriſts voice? The voice of God was dreadful to *Adam*, after he had liſtened to the Serpents voice: *I heard thy voice in the garden, and was afraid*, Gen.3.10. But how ſweet will the Bridegrooms voice be? What joy to hear him ſay, *My Love, my Dove, my undefiled?* What joy to heare the muſick of Angels, even the heavenly hoaſt prayſing God? If the eloquence of *Origen*, the golden mouth of *Chryſoſtome* did ſo affect and charme the eares of their auditours, Oh then what will it be to heare the glorious tongues of Saints and Angels, as ſo many divine Trumpets ſounding forth the excellencies of God, and ſinging Hallelujahs to the Lamb? The *ſmell* ſhall be filled; What joy to ſmell

that

that fragrancy and perfume that comes from Christ? *All his garments ſmell of myrrhe, aloes, and Caſſia.* The ſweet breath of his Spirit blowing upon the ſoule, ſhall give forth its ſent, as the wine of *Lebanon.* The *taſte* ſhall be filled; Chriſt will bring his Spouſe into the *banqueting houſe*, and ſhe ſhall be inebriated with his love; O what joy to be drinking in this heavenly nectar? This is the *water of life:* This is the *wine on the lees* well refined. The *touch* ſhall be filled; the Saints ſhall be ever in the embraces of Chriſt; *Behold my hands and my feet, handle me, and ſee me*, Luk. 24. 39. That will be our work in heaven; we ſhall be ever handling the Lord of life: Thus all the ſenſes ſhall be filled. Yet though there be a fulneſſe of joy, there ſhall be no ſurfeit; * the ſoule ſhall not be ſo full, but it ſhall deſire: nor ſhall it ſo deſire, but it ſhall be full: That which

* *Ibi nec fames, nec faſtidium.* Bern.

which prevents a surfeit in heaven, is that there shall be every moment new and fresh delights springing forth from God into the glorified soul: Well might the Apostle say, to be with Christ is *farre better*. Great is the joy that faith breeds. *Whom not seeing, yet believing, ye rejoyce with joy unspeakable and full of* *1 Pet. 1. 8. *glory* *. If the joy of Faith be such, what will the joy of fruition be? There is ioy when we *fall into temptations*, Jam. 1. 2. If Christs sufferings are full of joy, what then are his embraces? If the dew of *Hermon* hill be so sweet, the first fruits of Christs love; what will the full crop be? In short, there will be nothing in heaven but what shall adde infinitely to the joy of the Saints. The very torments of the damned shall create matter of joy and triumph. I may allude to that of the *Psalmist, The righteous shall rejoyce when* *Ps. 58. 9. *he sees the vengeance* *; the elect shall rejoyce

rejoyce upon a double account to ſee Gods juſtice magnificently exalted, and to ſee themſelves miraculouſly delivered. There ſhall be no unpleaſant object repreſented; *nothing but joy.* Such will that joy be, when we are with Chriſt, that as it is not *poſſible*, ſo neither is it *fit* for a man to ſpeake, 2 *Cor.* 12.4. We read that *Joſeph* gave his brethren money and proviſion for the way; But the full ſacks were kept till they came at their fathers houſe; God gives us ſomething by the way; ſome of the *hidden-manna*: ſome taſte of his heavenly joy in this life, but the full ſacks of corne are kept for heaven. O what joy to be with Chriſt: ſurely if there were ſuch joy and triumph at *Solomons* coronation, *That all the earth rang with the ſound of it* *; What joy will be on the Saints coronation-day, when they ſhall be *eternally* united to Jeſus Chriſt: This ſhall

* 1 King 1. 40.

inhance the joy of heaven; *It is for ever*: 1 Thes. 4. 17. *Then shall we ever be with the Lord.* If this joy should after many years have a period, it would much abate the sweetnesse. But certainly, if we could by our Arithmetick reckon up more millions of ages then there have been minutes since the Creation; after all this time (which were a short eternity) the joy of the Saints shall be as farre from ending, as it was at the beginning.

SECT. V.

The fifth Priviledge of being with Christ.

I Proceed to the next priviledge, which is *Rest* *. A Christian in this life is like *Quick-silver*, which hath a principle of motion in it self, but not of rest: We are never quiet,

* *Felix transitus à labore ad requiem, à peregrinatione ad patriam.* Bern.

et, but as the Ball upon the Racket, or the ſhip upon the waves. As long as we have ſinne this is like the quick-ſilver: A childe of God is full of motion and diſquiet; *I have no reſt in my bones by reaſon of my ſinne*, Pſal. 38. 3. While there are wicked men in the world, never look for reſt. If a man be poor, he is thruſt away by the rich: if he be rich, he is envied by the poore; ſometimes loſſes diſquiet, ſometimes law-ſuits vex: 'Tis onely the priſoner lives in ſuch a Tenement as he may be ſure none will go about to take from him: one trouble doth ſucceed another, *Velut unda ſuper-venit undæ*: ſometimes the flood-gates of perſecution are opened; * ſometimes the Tombſtone of diſgrace is laid upon the Saints: either the body is in trouble, or the minde, or both; The Saints in this life are in a pilgrim-condition: the Apoſtles had *no certaine*

*Rev. 12. 4, 5.

dwelling place, 1 Cor. 4. 11. We are here in a perpetual hurry, in a constant fluctuation: our life is like the Tyde, sometimes *ebbing*, sometimes *flowing*: here is no rest: And the reason is, because we are out of our centre; every thing is in motion till it comes at the centre; Christ is the centre of the soule: the Needle of the compasse trembles, till it turns to the North-pole. *Noahs* Dove found no rest for the sole of her feet, till she came at the Ark: This Ark was a Type of Christ; when we come to heaven, the *Kingdome* *Heb. 12. 28. *that cannot be shaken**, we shall have rest, *Heb. 4. 9. There remaines therefore a rest for the people of God.* Heaven in Scripture is compared to *Mat. 3. 12. a *granary*, Mat. 3. 12.* an emblem of rest. Wheat while it stands on the ground is shaken to and fro with the winde, but when it is laid up in the granary, it is at rest: the Elect are spiritual wheat, who while they are in

in the field of this world are never quiet, the winde of persecution shakes this wheat, and every one that passeth by will be plucking these *sacred eares of corne*, but when the wheat is in the heavenly *Garner* it is at rest. *There remaines a rest, &c.* Not but that there shall be motion in heaven (for Spirits cannot be idle) but it shall be a motion without lassitude and wearinesse. They that die in the Lord *rest from their labours**. The work which the Saints shall do in heaven shall be delightsome and pleasant, it shall be a labour full of ease, a motion full of rest. When a Beleever is in heaven, he hath his *Quietus est*. The lower Region is windy and tempestuous; when we are once gotten into the upper Region of glory, there are no winds or noxious vapours, but a serene calmnesse; this it is to be *συν Χριστῷ*, with Christ.

* Rev. 14. 13.

SECT. VI.

The sixth Priviledge of being with Christ.

THe last is *Security*. 'Tis possible a man may have a few minutes of rest; but he is not *secure*, he knowes not how soon Eclipses and changes may come: he is still in feare, * and feare makes a man a servant, (saith the Philosopher) though he know it not. *There is torment in feare*, 1 John 4. 18. He that hath great possessions, thinks thus; But how soone may *I* fall from this Pinacle of honour? how soone may the plunderer come? Nay, a beleever, that hath *durable riches*, yet is still pendulous and doubting concerning his condition.

* ὅστις δὲ ἐτμίρους δέδοικε, δοῦλος ὤν, &c. *Antisthen.*

1. He somtimes questions whether he

he be in the ſtate of grace or no: and thus he thinks with himſelfe; perhaps I believe, perhaps I do not believe: I have ſomething that gliſters; perhaps it is but a counterfeit chaine of Pearle: my Faith is Preſumption, my Love to Chriſt is but ſelf-love; and when the Spirit of God hath wrought the heart to ſome ſound perſwaſion, he is ſoone ſhaken againe; as a ſhip that lies at anchor, though it be ſafe, yet it is ſhaken and toſſed upon the water: and theſe feares leave impreſſions of ſadneſſe upon the heart.

2. But ſecondly, he feares, that though he be in the ſtate of Grace, yet he may fall into ſome ſcandalous ſinne, and ſo grieve the Spirit of God, ſadden the hearts of the righteous, wound his own conſcience, harden ſinners, diſcourage new beginners, put a ſong into the

mouth of the prophane; and at laſt God hide his face in a cloud. A childe of God after a ſad declenſion, having by his ſinne put black ſpots in the face of Religion, though I deny not, but he hath a title to the Promiſe; yet he may be in ſuch a condition that he cannot for the preſent apply any Promiſe, he may go weeping to his grave.

Theſe ſad feares like black vapours, are ſtill ariſing out of a gracious heart; but when once a believer is with Chriſt, there is full ſecurity of heart: he is not onely out of danger, but out of feare. Take it thus, a man that is upon the top of a Maſt, he may ſit ſafe for the preſent, but not *ſecure.* Perhaps the Pirates may ſhoot at the ſhip, and take it; perhaps the windes may ariſe ſuddenly, and the ſhip map be caſt away in the ſtorme; but a man that is

upon

upon a rock, he ſtands impregnable: his heart is ſecure. A Chriſtian in this life is like a man upon the top of a Maſt, ſometimes the Pirates come abroad, *viz.* cruel perſecutors, and they ſhoot at his ſhip, and oft, though the paſſenger (*the precious ſoule*) eſcapes, yet they ſink the ſhip; ſometimes the windes of tentation blow, *thoſe northern windes*; and now the Chriſtian queſtions whether God love him, or whether his name be enrolled in the book of life; and though being in Chriſt, there is no danger, yet his heart doth heſitate and tremble: but when he is with Chriſt, off from the top of the Maſt; and is planted upon the rock, his heart is fully ſecure; and you ſhall heare him ſay thus, Now I am ſure, I have ſhot the gulf, I am now *paſſed from death to life*, and none ſhall pluck me out of my Saviours armes.

CHAP.

CHAP. IX.

The fourth Prerogative Royal.

LEt the Lucianists and Epicures place their happinesse in this life; a beleevers is in reversion; the golden world is yet to come. I passe to the next Prerogative, which is:

4. The *blessed inheritance*, Col. 1.12. *Giving thanks unto the Father, which hath made us meete to be partakers of the inheritance of the Saints in light.* This world is but a *Tenement*, which we may be soone turned out of; heaven is an *inheritance*, and a glorious one. Heaven hath no Hyperbole* if the skirts and Suburbs of the Palace, *viz.* the *Stars* and *Planets* be so glorious, that our

* *Cœlo non datur Hyperbole.*

eyes

eyes cannot behold the dazling luſtre of them. What glory then is there in the Chamber of preſence? What is the *Sanctum Sanctorum*? Of this bleſſed place, we have a figurative deſcription, *Revel.* 21. *John* was carried away in the Spirit, and had a Viſion of heaven, *Ver.* 2. That it was the *Hieruſalem above*, is cleare, if we conſult with *Ver.* 22. *And I ſaw no Temple therein*: while we dwell upon earth, there is need of a temple; we ſhall not be above Ordinances till we are above ſinne: but in heaven, God will be in ſtead of a temple, *He ſhall be all in all* *. And *Ver.* 25. *There ſhall be no night there*: No City is to be found, not the moſt glorious Metropolis under heaven, where it is alwayes day: for though ſome Regions which lie immediately under the Pole, have light for ſeveral moneths together; yet when the Sunne with-drawes from the Horizon, they have as long

Rev. 21.

Verſ. 22.

* 1 Cor. 15. 28. Rev. 21. 25

long a night as before they had a day: but saith the Text, *There shall be no night there*: In hell it is all night; but in heaven, the day will be *ever lengthening*. Now this blessed Inheritance, or Kingdome which the Saints shall possesse, hath six Properties, or rather Priviledges, worth our serious thoughts.

1. *Sublimenesse*, It is set out by a great and high mountaine, *Revel.* 21. *ver.* 10. It is placed above the Aëry and Starry Heaven, saith *Musculus*; it is the *Empyræan* Heaven, which Saint *Paul* calls the third Heaven *. For the *situation* of it, it is far above all heavens, where Christ himselfe is *. This is *Sedes beatorum*, the Royall Palace, where the Saints shall dwell. The men of this world are high in *power*, and in *pride*; but if they could build their Nests among the Stars, the elect shall

*2 Cor. 12 2.

*Eph. 4. 10

ſhall ſhortly be above them; they ſhall take their flight as high as Chriſt: here is a preferment worth looking after.

2. *Magnificence*, It is ſet out by *pearls* and *precious ſtones*, the richeſt jewels*, If the ſtreets are of gold, what is the furniture and hangings; what is the Cabinet of Jewels? I wonder not, that *the violent take it by force*, Mat. 11. 12. I rather wonder others are no more violent: What are all the rarities of the world to this? the Coaſts of Pearle, the Iſlands of Spices, the Rocks of Diamonds? What a rich place muſt that needs be, where God will lay out all his coſt; where *Wiſdome* doth contrive, and *Bounty* doth disburſe?

*Rev. 21. 19.

Fulgentius beholding the pomp and ſplendor of the *Romane* Senatehouſe cried out, O how beautiful is the celeſtial *Hieruſalem*, if the terreſtrial

restrial Senate-house be so glorious! In this blessed inheritance there is nothing but glory; there is the *King* of glory;* there are the *Vessels* of glory; * there are the *Thrones* of glory; * there is the *Weight* of glory; * there are the *Crownes* of glory; * there is the *Kingdome* of glory; * there is the *Brightnesse* of glory; * This is a purchase worth getting. What will men adventure for a Kingdome? The worst come to the worst; 'tis but venturing our *blood*, we need not venture our *conscience*.

*Pſ. 24.7.
* Rom. 9. 23.
* Mat. 19. 28.
* 2 Cor. 4. 17.
*Rev. 4. 4.
* 1 Thes. 2. 12.
*Heb. 1. 3.

3. *Purity*, Heaven is set forth under the Metaphor of *pure gold, and transparent glasse*. Revel. 21. 21. The Apostle calls it an *inheritance undefiled**. Heaven is a pure place. It is compared to the *Saphyr*, Rev. 21. 19. The Saphyr is a precious stone, of a bright skie-colour *, and it hath a vertue in it, saith *Pliny*, to

* 1 Pet. 1. 4

* *Cæruleo colore.* Plin

to preſerve chaſtneſſe and purity. Thus Heaven is repreſented by the *Saphyr*, it is a place, where onely the refined ſublimated ſpirits do enter. And Heaven is compared to the *Emerald*, *ver.* 19. which (as Writers ſay of it) hath a precious vertue to expell poiſon. Heaven is ſuch a pure ſoile, that as no *fever of luſt*, ſo no *venome of malice*, ſhall be there, with the Emerald, it will expell poiſon. There ſhall not enter into it any thing *that defileth*, *Revel.* 21. *verſ.* 27. It is a Kingdome wherein *dwells righteouſneſſe*, 2 Pet. 3. 13. In this lower Region of the would, there is *little righteouſneſſe*, *They ſet up wickedneſſe by a law*, Pſal. 94. 20. and the wicked devours his neighbour, *which is more righteous then he*, Hab. 1.13. *Homo homini lupus.* The juſt man is oppreſſed becauſe he is juſt. One ſaith, There is more juſtice to be found in hell, then here among men:

men: for in hell no innocent person is oppressed; but here *righteousnesse*
*Mat. 5. 10 is the thing that is persecuted *. A man can hardly tread two steps, but either into sin or into suffering. In
*1 Tim. 1. 9 this world the law is made * *only for the righteous man.* The sinner need not feare any punitive vindictive act of justice, rather he that reproves sinne may feare. Holinesse is the *white* that the devil shoots at. But heaven is a kingdome, wherein dwells righteousnesse: there is the Judge of the world; who puts on righ-
*Isa. 59. 17 teousnesse, as a *Brest-plate* *: who
*Ps. 11. 7. *loves righteousnesse* *. There is *the*
*Mal. 4. 2. *sun of righteousnesse* *. There is the
*Isa 61. 10 *robe of righteousnesse* *. There is the
*2 Tim. 4. 8. *crown of righteousnesse* *.

4. *Amplitude,* The inheritance is sufficiently spacious for all the Saints. The garner wide enough to receive all those infinite graines of

of wheat that ſhall be laid in it: *and he that talked with me had a golden reed to meaſure the City, &c. The City lieth foure-ſquare, and the length is as large as the breadth, and he meaſured the City with the reed twelve thouſand furlongs**. Or, as I finde it in ſome Greek Copies, ἐπὶ σταδίους δώδεκα χιλιάδων δώδεκα. Twelve times twelve thouſand furlongs. Here is a finite put for an infinite; impoſſible it is that any *Arithmetician* ſhould number; or *Rhetorician* expreſſe theſe furlongs. It is a phraſe only that darkly ſhadows out the amplitude and largeneſſe of this celeſtial City, though there be *innumerable company of Saints and Angels* in heaven, yet there is infinitely enough roome to receive them, *In my fathers houſe are many Manſions**. Some are of opinion that every beleever ſhall have a particular Manſion in glory. Every Saint ſhall have *his* Kingdome, ſaith *Janſenius*.

* Rev. 21. 15, 16.

* Joh. 14. 2

We know our Saviour told his Apostles that they should sit upon
* Mat. 19. 28. twelve thrones *. Certainly the Saints shall not be straitened for roome. The continent of glory is wide enough for the most vast sublime spirits to expatiate in.

5. *Light*, It is called an inherit-
* Col. 1. 12. ance *in light* *; κλῆρος ἐν τῷ φωτί. If every star were a Sun it could never shadow out the bright lustre of this celestial Paradise. Light is a glorious creature; what were all the world without light but a dark prison? What beauty is there in the Sunne when it is masqued with a cloud? *Lumen actuat colores*, saith the Logician: Light doth actuate the colours, and make every flower appear in its fresh beauty. Heaven is a *diaphanum* or bright body all over embroydered with light, not like the *Cœlum stellatum*, or starry heaven, here and there bespangled with

with ſtarres, but other parts of it like checquor-work interwoven with darkneſſe. Here Chriſt as a continual Sunne ſhall give light to the whole heaven. *The lamb ſhall be the light thereof**; indeed all other light in compariſon of this, is but like the twilight, or rather the midnight. Here alone are the ſhining rayes of beauty, which every glorified eye ſhall be inabled both to behold and to poſſeſſe; and this light ſhall have no night to Eclipſe it, no ſnuffers of death to extinguiſh it; when once the Sunne of righteouſneſſe hath riſen upon the ſoule it ſhall never ſet any more. This is an high Gradation of the glory of heaven, it is an inheritance in *light*. When the Scripture would ſet forth the bleſſedneſſe of God himſelfe, it makes it conſiſt in this, *He dwelleth in light**. *Rev. 21. 23. *1 Tim. 6. 16.

6. *Permanency*. It is an inheritance

* 1 Pet. 1. 4 *incorruptible* *. It runs parallel with eternity: Eternity is a circle, that hath neither beginning nor end; a Sea that hath neither bottome nor banks. This is the *glory* of the celestial Paradise; it abides for ever.

* 1 Joh. 2. 17. *The world passeth away* *, 1 Joh. 2. 17. Every thing is *passing*: 'Tis good to look upon the world, as the Heathens did upon pleasure; they looked upon the back-parts of pleasure, and saw it going away from them, and leaving a sting. The world is passing away, but Heaven never passeth; therefore surpasseth evil things (as paine and misery) length of time makes them worse, but good things (as joy and pleasure) length of time makes them better. Heavens *Eminency* is its *Permanency*. Things are prized and valued by the time we have in them, lands, or houses in fee-simple which are to a man, and his heirs for ever, are esteemed far better then leases which soon expire:

pire: The Saints do not lease heaven, it is not their Landlords house, but their Fathers house: And this house never falls to decay, it is a mansion-house, *Iohn* 14. 2. There is nothing excellent, (saith one of the Fathers) that is not *perpetual*; The comforts of the world are fluid and uncertain like a fading garland, therefore they are shadowed out by the *Tabernacle*, which was transient, but Heaven is set out by the *Temple*, which was fixed and permanent: It was made of strong materials, built with stone, covered with Cedar, over-laid with gold. This is the Heaven of Heaven, *We shall be ever with the Lord*, 1 *Thes.* 4. *ver.* 17. Eternity is the highest link of the Saints happinesse, the soul of the believer shall be ever bathing it selfe in the pure and pleasant fountaine of glory. As there is no *intermission* in the joyes of heaven, so no *expiration*. When once God hath set his Plants in the cele-

Greg. Nazian.

celestial Paradise, he will never pluck them up any more, he will never transplant them: never will Christ lose any member of his body: you may sooner separate light from the Sunne, then a glorified Saint from Jesus Christ. O eternity, eternity! what a Spring will that be, that shall have no Autumne? what a day that shall have no Night! Me thinks, I see the morning-Star appear, it is break of day already!

And this inheritance of glory *fades not away*, 1 Pet. 1. 4. Had it not been enough for the Apostle to have said, It is an inheritance *incorruptible*? Nay, but he addes, *it fadeth not away*. There is a sacred climax in this, the meaning is, heaven doth not lose its glosse or verdancy. A Rose may continue in its *being* when it doth not retaine its *beauty*. The substance of it may be preserved when the colour and

1 Pet. 1. 4.

ſavour is loſt: but ſuch is the glory of this inheritance, that it cannot be made ſo much as to wither but like the flower we call *Semper-vivens*, it keeps freſh to eternity. Concerning the glory of this bleſſed inheritance, let me *ſuper-adde* theſe foure things:

1. The glory of heaven is ponderous and weighty; It is called, *A weight of Glory*, 2 Cor. 4. 17. *Immenſum gloria calcar habet.* God muſt make us able to beare it. This weight of glory ſhould make ſufferings light: This weight ſhould make us throw away the weights of ſinne out of our hands, though they be golden weights: who would for the indulging of a luſt, forfeit ſo glorious an inheritance? Lay the whole World in ſcales with it, it is *lighter then vanity*.

2. It is infinitely ſatisfying; there is no *vacuity*, or *indigency*, This Encomium can be given

properly of nothing but heaven. You that Court the world for honour, and preferment, remember, the creature saith concerning satisfaction *It is not in me.* The world is made in manner of a *circle*, the heart in manner of a *Triangle*; a circle can never fill a triangle; heaven only is commensurate to the vast desires of the soul. Here the Christian cries out in a divine extasie, I have enough, my Saviour, I have enough. *Thou shalt make them drink of the Rivers of thy pleasures* *, not *drops*, but *rivers*; and these onely can quench the thirst. It shall be every day festivall in Heaven; there is no want at a feast. There shall be *excellency* shining in its perfection *. The world is but a Jaile, the body is the Fetter with which the soule is bound; if there be any thing in a Jaile to delight, what is the Palace and the Throne, whatis Heaven? If we

* Ps. 36.8.

* *Id perfectum cui nihil addi potest.* Lac. lib. 3. cap 3

meet

meet with any comfort in Mount *Horeb*, what is in Mount *Sion*? All the world is like a Landskip, you may ſee Orchards and Gardens curiouſly drawn in the Landskip, but you cannot enter into them; you may enter into this heavenly Paradiſe, 2 *Pet.* 1. *ver.* 11. *For ſo an entrance ſhall be made abundantly into the everlaſting Kingdome, &c.* Here is ſoul-ſatisfaction.

3. Though an innumerable company of Saints and Angels have a part in this inheritance, there is never the leſſe for thee: Here is a *propriety* in a *community*; another mans beholding the Sunne, doth not make me to have the leſſer light: Thus will it be in glory. Uſually here, all the land goes to the Heire, the younger are put off with ſmall portions: In Heaven, all the Saints are Heires, the *youngeſt Believer* is an heire, and God

God hath land enough to give to all his heires: All the Angels and Arch-angels have their portion paid out; yet a Believer ſhall have never the leſſe. [*Hereditas illa non minuitur copiâ poſſeſſorum, non fit anguſtior numero cohæredum:* Aug. in Pſal. 49.] Is not Chriſt the heire of all things? *Heb.* 1. *verſ.* 2. and the Saints co-heires? *Rom.* 8. *verſ.* 17. They ſhare with Chriſt in the ſame glory. 'Tis true, one veſſel may hold more then another, but every veſſel ſhall be full.

Auguſtin.

4. The ſoules of the Elect ſhall enter upon poſſeſſion immediately after death, 2 *Corinth.* 5. *verſ.* 8. *We are willing rather to be abſent from the body, and to be preſent with the Lord.* There are ſome that ſay, the ſoules of the Elect ſleep in their bodies; but the Apoſtle here confutes it; for if the ſoule be abſent from the body,

body; how can it ſleep in the body? There is an immediate tranſition and paſſage from death to glory, *The ſoule returnes to God that gave it**: Chriſts Reſurrection was before his Aſcenſion; but the Saints Aſcenſion is before their Reſurrection. The body may be compared to the bubble in the water, the ſoule to the winde that fills it: you ſee the bubble riſeth higher and higher, at laſt it breakes into the open aire: ſo the body is but like a bubble*, which riſeth from infancy to youth, from youth to age, higher and higher; at laſt this bubble breakes, and diſſolves into duſt, and the ſpirit aſcends into the open aire: it returnes unto GOD that gave it.

*Eccl. 12. 7.

*Jam. 4. 14

Be of good comfort, we ſhall not ſtay long for our inheritance; it is but winking, and we ſhall ſee God. O the glory of this Paradiſe! when

we

we are turned out of all, let us think of this inheritance which is to come, * *Præmium, quod fide non attingitur*; faith it ſelfe is not able to reach it; it is more then we can hope for. There can be no want, where Chriſt is, who is *all in all*, Epheſ. 3. 11. * *In Heaven*, there is health without ſickneſſe, plenty without famine, riches without poverty, life without death. *There*, is unſpotted chaſtity, unſtained honour, unparallel'd beauty: *there*, is the Tree of Life, in the middeſt of Paradiſe; *there*, is the river that waters the garden; *there*, is the *Vine flouriſhing*, and the *Pomegranates* budding, * *there*, is the banquetting-houſe, where are all thoſe delicacies and rarities, wherewith God himſelfe is delighted; while we are ſitting at *that* Table, Chriſt's *Spiknard will ſend forth its ſmell**. *There*, is the bed of love, *there* are the *curtaines* of *Solomon*, there

* *Aug.*

*Eph. 3. 11

* Cant. 6. 11.

* Cant. 1. 12.

there are the *Mountaines* of Spices, and the *ſtreames* from *Lebanon*; *there* are the *Cherubims*, not to keep us out, but to welcome us into Paradiſe; *there*, ſhall the Saints be adorned, as a Bride with Pearles of glory; *There*, will God give us *abundantly, above all that we are able to aske or think* *. Is not here enough? what cannot an ambitious ſpirit ask? *Hamans* aſpiring heart could have asked not only the Kings royal Robe and the ring from his hand, but the Crown from his head too; a man can ask a century of Kingdomes, a million of worlds. But in heaven God will give us more then we can *ask*. Nay, more then we can *think*. An high expreſſion! what cannot we think? we can think, what if all the duſt of the earth were turned to ſilver, what if every ſtone were a wedge of gold, what if every flower were a ruby, every pile of graſſe a pearl,

* Eph. 3. 20.

pearle, every ſand in the Sea a diamond; yet, what were all this to the *New Hieruſalem which is above*. It is as impoſſible for any man in his deepeſt thoughts to comprehend glory, as it is *to mete the heaven with a ſpan* *, or draine the great Ocean. O incomparable place! Surely, were we *carried away in the ſpirit*, I meane, elevated by the power of Faith, to the contemplation of this royal and ſtately Palace, I know not whether we ſhould more wonder at the *luſtre* of heaven, or at the *dulneſſe* of ſuch as *minde earthly things*. How is the world adored, which is but a Pageant or apparition! It is reported of *Cæſar*, that travelling on a time through a certaine City, as he paſſed along, he ſaw the women for the moſt part, playing with Monkies and Parrets: at which ſight, he ſaid, What? have they no children to play with? So I ſay, when I ſee men toying with theſe earthly

* Iſa 40.12

earthly and beggarly delights, What? are there not more glorious and ſublime things to look after? That which our Saviour ſaith to the woman of *Samaria*, *If thou kneweſt the gift of God and who it is that ſaith to thee, Give me to drink, thou wouldeſt have asked of him, and he would have given thee living water* *; the ſame may *I* ſay, Did men *know* theſe eternal Manſions, and what it were to be digging in theſe rich Mines of glory: would God give them a Viſion of heaven a while, as he did *Peter*, who ſaw *heaven opened*, Act. 10. 11. how would they fall into a Trance, (being amazed and filled with joy!) and being a little recovered out of it, how importunately would they beg of God, that they might be adopted into this ſtately inheritance! But what do *I* expatiate? theſe things are *unſpeakable* and *full of glory*. Had *I* as many tongues as haires on my head

* Joh. 4. 10

head *I* could never sufficiently set forth the beauty and resplendency of this inheritance. Such was the curious art of *Apelles* in drawing of Pictures, that if another had taken up the Pensil to draw, he had spoiled all *Apelles* work. Such is the excellency of this celestial Paradise, that if the Angels should take up their Pensill, to delineate it in its colours, they would but staine and eclipse the glory of it. *I* have given you only the dark shadow in the Picture, and that but rudely and imperfectly. Such is the beauty and blisse of this inheritance, that as *Chrysostome* saith, if it were possible that all the sufferings of the Saints could be laid upon one man, it were not worth one houres being in Heaven.

Augustine is of opinion, we shall know our friends in heaven. Nor to me doth it seeme improbable, for sure our knowledge there shall not

not be eclipſed, or diminiſhed, but encreaſed. And that which *Anſelme* doth aſſert, that we ſhall have a knowledge of the *Patriarchs*, and *Prophets*, and *Apoſtles*, all that were before us and ſhall be after us, our predeceſſors and ſucceſſors, to me ſeemes very rational; for ſociety without acquaintance is not comfortable, and my thinks the Scripture doth hint thus much; if *Peter* and *James*, having but a glimpſe of glory (when our Lord was transfigured on the Mount) were able to know *Moſes* and *Elias* whom they had never ſeen before: how much more ſhall we, being infinitely irradiated, and enlightened with *the Sun of righteouſneſſe*, know all the Saints, though we were never acquainted with them before? And this will be very comfortable. Certainly there ſhall be nothing wanting that may compleate the Saints happineſs.

Now that this glorious inheritance is the Saints Prerogative, I shall evince by two Arguments.

1. Argument. It is so, 1. In respect of the many obligations that lie upon God for performing this. As, 1. In regard 1. of his *promise*, Tit. 1. 2. *In hope of eternal life which God that cannot lie hath promised.* Gods promise is 2. better then any mans bond. 2. In regard of his *oath.* He who is truth 3. hath sworne, *Heb.* 6. 17. 3. In regard of the *price* that is paid for it, *Christs blood.* Heaven is not only a promised possession, but *a purchased possession*, Eph. 1. 14. 4. *In* 4. regard of Christs *prayer* for it: *Father I will that they also whom thou hast* *Joh. 17. 24. *given me, be with me where I am.* Now God can deny Christ nothing being the onely favourite. *I know thou alwayes heares me*, Joh. 11. 42. 5. 5. *In* regard of Christs *ascension.* He is gone before to take possession of heaven for us. He is now making

king preparations against our coming, Joh. 14. 2. *I go before to prepare a place for you.* We reade that our Lord sent two of his disciples before to make ready a *large upper roome for the Passeover*, Mar. 14. 15. So Jesus Christ is gone before to make ready a large upper roome in heaven for the Saints. 6. *In* regard of the *anticipation* of the Spirit in the hearts of the godly, giving them an assurance of, and stirring up in them passionate desires after this glorious inheritance; hence it is, we read of the *earnest* of the Spirit, 2 *Cor.* 1. 22. and the *first-fruits* of the Spirit, *Rom.* 8. 23. and the *seale* of the Spirit, *Eph.* 1. 13. God doth not *still* his children with rattles. Heaven is already begun in a beleever, so that the inheritance is certaine. You see how many obligations lie upon God; and to speak with reverence, it stands not onely upon Gods mercy, but upon his faithfulnes to make all this good to us. 6.

2. *Argument.* The second argument is in respect of the *Union* which the Saints have with Jesus Christ. They are members of Christ, therefore they must have a part in this blessed inheritance; the members must be where the head is. Indeed, the *Arminians* tell us, that a justified person may fall finally from grace, and so his union with Christ may be dissolved, and the inheritance lost. But how absurd is this doctrine? *Is Christ divided?* can he lose a member of his body? then his body is not perfect; for how can that body be perfect which wants a limb? and if Christ may lose *one* member from his body, why not as well *all* by the same reason? and so he shall be an head without a body; but be assured, the union with Christ cannot be broken *, *Joh.* 17. 12. and so long the inheritance cannot be lost. What was said of Christs *natural* body, is as true of his

* Joh. 17. 12.

my-

mystical: A bone of it shall not be broken. Look how every bone and limb of Christs natural body was raised up out of the grave, and carried into heaven: so shall every member of his mystical body, joyned to him by the eternal Spirit, be carried up into glory. Feare not, O ye Saints, neither sinne nor Satan can dissolve your union with Christ, nor by consequence hinder you of that blessed place where your Head is.

Quest. Here it will be asked, *Who shall ascend into the hill of the Lord?* Psal. 24. 3. who shall be a Citizen of this new *Hierusalem*, which is above? *Quest.*

Answ. The new creature: this you reade of; 2 *Cor.* 5. *vers.* 17. This new creature doth *disponere ad cœlum*, prepare for the new *Hierusalem*. This is the Divine and curious Artifice of the Holy Ghost in our hearts, *forming Christ in us*: the *Answ.*

same Holy Ghost that overshadowed the Virgin *Mary*, and formed the Humane Nature of Christ in her wombe, doth work and produce this new creature. O thou blessed man and woman, in whom this new creature is formed! I may say to thee as the Angel to *Mary*: *That which is conceived in thee is of the Holy Ghost*: Of all God's creatures, the new creature is the best. Then let me aske, Art thou a new creature? Art thou a scion, cut off from the wilde Olive of nature, and ingrafted into a new stock, the Tree of Life? Hath God defaced, and dismantled the old man in thee? doth some limbe drop off every day? Hast thou a new *heart*? Ezek. 36. verse 26. Till then, thou art not fit for the new *heaven*: Art thou new all over? Hast thou a new eye, *to discerne the things that differ*? Hast thou a new appetite? Doth the pulse of thy soul beate after Christ?

Chriſt? It is onely the new creature, which ſhall be heire of the new *Hieruſalem*. When thou wert ſailing to Hell, (for we have both winde and tyde to carry us thither) hath the North and South-winde awaked? Hath the gale of the Spirit blown upon thee, and turned thy courſe? Art thou now ſailing to a new Port? Hath the ſeale of the Word ſtamped a new and heavenly print upon thee? Then I am ſpeaking all this while to thee, this bleſſed inheritance is entailed upon thee.

But if thou art an old ſinner, expect that heaven ſhould be kept as Paradiſe, with a *Flaming Sword*, that thou mayeſt not enter: Be aſſured, God will never put the new Wine of glory into an old muſty bottle. Heaven is not like *Noah's Arke* that received *cleane beaſts into it, and uncleane**: this inheritance doth not receive all comers. It is only the

*Gen. 7. 8.

wheat that goes into Chriſts garner, what hath the chaffe to do there? this inheritance is only for *them that are ſanctified*, Act. 20. 32. Is thy heart conſecrated ground? We read that in the time of *Ezra* after the returne of the people from the captivity, ſome who were ambitious of the Prieſthood, *ſought the writings of the Genealogies*, but they were not found among the numbers of the Prieſts, *therefore they were put by as polluted from the Prieſthood* *: So whoſoever they be that think to have a part in this bleſſed place, *if their names be not found*; that is, if they are not new creatures, they ſhall be put away as polluted from this inheritance.

*Ezr. 2. 62

CHAP.

CHAP. X.

The fifth Prerogative Royal.

I Paſſe on to the next thing to come, which is.

5. Our *Knowledge* ſhall be clear. Knowledge is a beautifull thing; ſuch was *Adam*'s ambition to know more, that by taſting the Tree of Knowledge, he loſt the Tree of Life: In Heaven our knowledge ſhall be cleare. *Religion* is a continued *riddle*; many things we have now but in the notion, which then we ſhall ſee perfectly; now *we know but in part*.* The beſt Chriſtian hath a vaile upon his eye, as the *Jews* have upon their heart; hereafter the vaile ſhall be taken off. Here we ſee *through*

*1 Cor. 13. 9.

a glasse darkly, ἐν αἰνίγματι, in a riddle, or mystery; *then face to face*: that is, clearly.

There are five Mysteries which God will clear up to us when we are in heaven.

1. 1. The great Mystery of the *Trinity*: this we know but in part. Unity in Trinity, and Trinity in Unity, where One makes Three, and Three make but One: this is bad Arithmetick, but good Divinity; we have but dark conceptions of it: it is a Mystery so deep, that we may soon wade beyond our depth.

Augustine being to write his Books of the Trinity, was taught modesty by a childe, who was lading the Sea into a little Spoon; to whom *Augustine* said, that he laboured in vaine, for his little Spoone would not containe the Sea; to whom the childe answered, My little Spoone will sooner hold this vast Ocean, then your shallow brain can con-

containe the depth of the Trinity.

How little a portion is known of God?

If *Job* asked the question, Who can understand the *Thunder?* we may much more ask, Wo can understand the *Trinity?* but in heaven we shall *see God as he is* *, that is, perfectly. Job 26.14. *1 Joh. 3.2.

Quest. But shall every Saint enjoy God so perfectly that he shall have the same knowledge that God hath.

Answ. the infinite essence of God shall appear to the Saints *Tota*, but not *totaliter* *; we shall have a full knowledge of God, but not know him fully, yet we shall take in so much of God as our humane nature is capable of; it will be a bright and a glorious knowledge: here we know him but *ab effectu*, by his Power, Wisdom, Mercy: we see but his back-parts, there we shall see him *face to face*. * *Joh. de combis compend. Theol. lib. 7. cap. 26.*

2. The Mystery of the incarnation, 2.

*Joh. 1. 14 tion, * Christ assuming our humane nature, and marrying it to the divine. Therefore call'd, θεάνθρωπος. *God-man.* עמנואל *God with us.* *1 Pet. 1. 12 A Mystery which the Angels in heaven adore *. God said, *The man is become as one of us*, Gen. 3. 22. but now we may say, God himselfe is become as one of us! it was not only *mirandum*, but *miraculum*. There was nothing within the sphere of natural causes to produce it. The incarnation of Christ is *catena aurea*, a golden chaine made up of several links of Miracles. For instance, that the Creatour of heaven should become a creature; that eternity should be born; that he whom the heaven of heavens cannot containe, should be encloſed in the womb; that he who thunders in the clouds, should crie in the cradle *; that he who rules the starres, should suck the breasts; that he who upholds all things by the Word

* *Creator cœli creatus sub cœlo.*

* *Qui tonitruat in cœlis, clamat in cunabulis.*

of

of his Power,* ſhould himſelf be upheld; that a *Virgin* ſhould conceive, that Chriſt ſhould be made of a woman and of that woman which himſelf made; that the creature ſhould give a being to the Creatour; that the Starre ſhould give light to the Sunne; that the branch ſhould beare the Vine; that the mother ſhould be younger then the childe ſhe bare, and the childe in the womb bigger then the mother; that he who is a *Spirit* ſhould be made *fleſh*; that Chriſt ſhould be without father and without mother, yet have both, without mother in the God-head, without father in the Man-hood; that Chriſt being incarnate ſhould have two natures (the divine and humane) and yet but one Perſon; that the divine nature ſhould not be infuſed into the humane, nor the humane mixed with the divine, yet aſſumed into the Perſon of the Sonne of God, the

*Heb. 1. 7.

the humane nature not God, yet one with God. Here is, I say, a chaine of Miracles.

I acknowledge the mercy of the incarnation was great, we having now both *affinity* and *consanguinity* with Jesus Christ; Christs *incarnation* is the Saints *inauguration*.

The *love* of Christ in the incarnation was great; for herein he did set a *patterne* without a *parallel*, in clothing himself with our flesh, which is but *walking ashes*; he hath sowed as it were sackcloth to cloth of Gold, the *humanity* to the *Deity*. But though the incarnation be so rich a blessing, yet it is hard to say which is greater, the *Mercy* or the *Mystery**. It is a sacred depth, how doth it transcend reason, and even puzzle faith, *We know but in part*, we see this only *in a glasse darkly*; but in heaven our knowledge shall be cleared up, we shall fully understand this divine riddle.

* 1 Tim. 3. 16.

3. The

3. The Myſtery of *Scripture*: The hard knots of Scripture ſhall be untied, and darke Prophecies fulfilled. There is a ſacred depth in Scripture which we muſt adore: ſome places of Scripture are hard in the ſenſe, others dark in the phraſe, and cannot well be tranſlated in regard of ambiguity; one Hebrew word having ſuch various and ſometimes contrary ſignifications, that it is very difficult to know which is the genuine ſenſe. As it is with a traveller which is not skilled in his way, when he comes to a turning where the way parts, he is at a ſtand, and knowes not which way to take; I might give ſome inſtances. It is true, all things purely neceſſary in the Word of God, are cleare: but there are ſome ſacred depths that we cannot fathom, and this may make us long after Heaven, when our light ſhall be clear. So for Prophecies, ſome are very abſtruſe 3.

abstruse and profound; Divines may shoot their arrowes, but it is hard to say how neare they come to the mark: 'tis dubious whether in such a particular age and century of the Church, such a Prophecie was fulfilled. The *Jewes* have a saying when they meet with an hard Scripture they understand not, *Elias veniet & solvet nodos*: *Elias* will come and interpret these things to us; we expect not *Elias*, but when we are in Heaven we shall understand Prophecies, our knowledg shall be clear.

4. 4. The great Mystery of *Providence* shall be cleared up. Providence is *Regina mundi*, the Queen of the world; it is the hand that turns all the wheels in the universe; *Chrysostome* calls it the Pilot that steeres the ship of the Creation. Providences are often darke; God writes sometimes in short-hand: the characters of Providence are so various and

and ſtrange, and our eyes are ſo dimme, that we know not what to make of Providence; hence we are ready to cenſure that which we do not underſtand: we think that things are very excentrick and diſorderly; Gods Providence is ſometimes ſecret, alwayes wiſe. The diſpenſations of Providence are often ſad, *judgement beginning at the houſe of God*, and the *juſt man periſhing in his righteouſneſſe*, Eccleſ. 7. 15. that is, while he is purſuing a righteous cauſe: though his way be *pious*, it is not alwayes *proſperous*: and on the other ſide, thoſe that work wickedneſſe *are ſet up, yea they that tempt God are delivered*, Mal. 3. 15. though now our candle be in a dark lanthorn, and the people of God cannot tell what God is a doing, yet when they are in heaven they ſhall ſee the reaſon of theſe tranſactions *: they ſhall ſee that every Providence ſerved for the fulfilling of Gods

* Joh. 13. 7

Promise, *viz. that all things shall work together for good*, Rom. 8. 28. In a Watch the wheeles seeme to move crosse one to another, but all carry on the motion of the Watch, all serve to make the Alarm strike; so the wheeles of Providence seeme to move crosse, but all shall carry on the good of the elect; all the lines shall meet at last in the centre of the Promise, in heaven, as we shall see Mercy and Justice, so we shall see *Promises*, and *Providences* kissing each other: *Our light shall be cleare.* When a man is at the bottome of an hill, he cannot see very farre: but when he is on the top, he may see many miles distant. Here the Saints of God are in the *valley of tears*, they are at the bottome of the hill, and cannot tell what God is a doing: but when they come to Heaven, and shall be on the top of the mount, they shall see all the glorious transactions of Gods Providence;

dence; never a Providence but they ſhall ſee either a wonder or a mercy wrapt up in it. A Limner at the firſt makes but a rude draught in the picture, here an eye, there an hand; but when he hath limn'd it out in all its parts and lineaments, and laid them in their colours, it's beautifull to behold. We that live in this age of the Church, ſee but a rude draught, as it were ſome dark pieces of Gods Providence repreſented, and it is impoſſible that we ſhould judge of Gods work by pieces; but when we come to Heaven & ſee the full body and portraiture of Gods Providence drawne out in its *vive* colours, it will be a moſt glorious ſight to behold: Providence ſhall be unridled.

5. The Myſtery of *hearts*. We ſhall ſee an heart-*anatomy*, Eccleſ. 12. 14. *For God ſhall bring every work into judgment with every ſecret thing.* We ſhall ſee the deſignes Eccleſ. 12. 14.

and cabinet-counsels of mens hearts discovered; then the hypocrites mask shall fall off. O the black conclave that is in the heart of man*; *The heart is deep*: it may be compared to a River, which hath faire streames running on the top, but when this river comes to be drained, there lies abundance of vermine at the bottome: thus it is with mans heart, there are fair streames running on the top, a civil life, a religious profession; but at the day of judgement, when God shall draine this river, and make a discovery of hearts, then all the vermine of ambition, covetousnesse, shall appeare, all shall come out: then we shall see whether *Jehu's* designe was zeal for God, or the Kingdome: we shall see clearly whether *Jezabel* had more minde to keep a fast, or to get *Naboths* Vineyard: then we shall see whether *Herod* had more minde to *worship* Christ, or to *wor-*

*Pſ. 64. 6.

ry him; all the secrets of mens hearts shall be laid open: Me thinks, it would be worth dying to see this sight. We shall then see who is the *Achan*, who the *Judas*; the womens paint falls off from their faces, when they come neere the fire; before the scorching heat of Gods justice, the hypocrites paint will drop off, and the Treason hid in the heart will be visible: These mysteries will God reveal to us: our knowledge shall be clear.

CHAP. XI.

The sixth Prerogative Royal.

THE next priviledge, is, Our *Love shall be perfect*: * Love is the Jewell with which Christ's Bride is adorned: in one sense it is more excellent then Faith; 6

* *Nulla virtus sine charitate.* Aquin. 22æ. qu. 23. a. 7.

Faith; for *Love never ceaseth*, 1 Cor. 13.8. The Spouse shall put off her Jewel of Faith, when she goes to heaven; but she shall never put off her Jewel of Love: Love shall be perfect.

1. 1. Our love to *God* shall be perfect: The Saints love shall be joyned with Reverence, for a filial disposition shall remaine, but there shall be no servile feare in Heaven: Horrour and trembling is proper to the damned in hell; though in Heaven there shall be a *reverencing* fear, yet a *rejoycing* fear: we shall see that in God which will work such a delight that we cannot but love him. And this love to God shall

1. be, 1. *A fervent love*: we love him here *secundùm studium*, there *secundùm actum*, as the Schoolmen speak: Our love to God in this life is rather a desire, but in Heaven the smoak of desire shall be blown up into a flame of love, we shall love God

God with an intenſeneſſe of love: here our love is lukewarme, and ſometimes frozen: a childe of God weeps that he can love God no more; but there is a time ſhortly coming when our love to God ſhall be fervent, it ſhall burn as hot as it can; the damned ſhall be in a flame of fire, the elect in a flame of love.

2. *A fixed-love*: Alas, how ſoon is our love taken off from God! other objects preſenting themſelves ſteal away our love. *Your goodneſſe is like a morning cloud, and as the early dew it goeth away**: In the morning you ſhall ſee the graſſe covered with drops of dew, as ſo many pearls, but before noon all is vaniſhed: ſo is it with our love to God: perhaps at a Sermon, when our affections are ſtirred, the heart melts in love: and at a Sacrament, when we ſee Chriſts blood as it were trickling downe upon the croſſe, ſome love-drops fall from the heart; but, within a

2.

*Hoſ.6.4.

few dayes all is vanished, and we have *lost our first love*, this is matter of humiliation while we live. But O ye Saints, comfort your selves, in Heaven your love shall be *fixed*, as well as *fervent*; it shall never be taken off from God any more: such beauty and excellency shall shine in God, that as a divine loadstone it will be alwayes drawing our eyes and hearts after him.

2. 2. Our love to the *Saints* shall be perfect: Love is a sweet harmony, a tuning and chiming together of affections. * It is our duty to love the Saints, 1. Though they are of *bad dispositions*; sometimes their nature is so rugged & unhewn, that grace doth not cast forth such a lustre; it is like a gold ring on a leprous hand, or a Diamond set in iron: yet if there be any thing of Christ, it is our duty to love it. 2. Though they *in some things differ from us*, yet if we see Christ's

* *Non erit invidia disparis claritatis, quia erit in omnibus unitas charitatis.* Aug. in Joh. Hom. 3.

image and portraiture drawn upon their hearts, we are *to ſeparate the precious from the vile.* But alas, how defective is this grace? how little love is there among Gods people? *Herod* and *Pilate* can agree: wicked men unite, when Saints divide. For the diviſions of *England* there are great thoughts of heart. Contentions were never more hot, love never more cold. Many there are whoſe muſick conſiſts all in diſcords, whoſe *harp* is the *Croſſe*; that pretend to love *truth*, but hate *peace*, * Diviſions are Satans Powder-plot, to blow up Religion. Sin brought forth ſeparation, and this daughter of ſeparation hath brought forth the grandchilde of diviſion. For theſe things there are great ſearchings of heart. *It* were not ſtrange to hear the harlot ſay, Let the childe be divided; but to heare the mother of the child ſay ſo, this is ſad. If Pope, Car-

*Pſ.120.7

dinal,

dinall, Jesuite, all conspire against the Church of God, it were not strange; but for one Saint to persecute another, this is strange. For a Wolfe to worry a Lamb is usuall; but for a Lamb to worry a Lamb is unnatural. For Christs Lily to be among the thorns, is ordinary; but for this Lily to become a thorne, to teare and fetch blood of it self, this is strange! How will Christ take this at our hands? Would he not have his Coat rent, and will he have his Body rent? Oh that I could speak here weeping: Well, this will be a foyl to set off heaven the more; there is a time shortly coming, when our love shall be *perfect*, there shall be no difference of judgement in heaven; there the Saints shall be all of a piece. Though we fall out by the way, and about the way, we shall all agree in the journies end. When once the blessed Harp

of

of Chriſts voice hath ſounded in the ears of the Saints, the evill ſpirit ſhall be quite driven away. When our ſtrings ſhall be wound up to the higheſt peg of glory, you ſhall never hear any more diſcord in the Saints Muſick. In Heaven there ſhall be a perfect Harmony.

CHAP. XII.

The ſeventh Prerogative Royal.

THe next glorious priviledge to come, is the Reſurrection of our bodies. This is an Article of our faith. Now for the illuſtration of this, there are three things conſiderable: 1. That there Is ſuch a thing as the Reſurrection. 2. That this is not yet paſt. 3. That the ſame body that dies ſhall riſe again. 1. I 7.

1. 1. I shall prove the Proposition, that there is a Resurrection* of the body. There are some of the Sadduces opinion, that there is no resurrection, then *let us eat and drink, for to morrow we die*, 1 Cor. 15. 32. To what purpose are all our prayers and tears? and indeed it were well for them who are in their life-time as bruit beasts, if it might be with them as beasts after death; but there is a resurrection of the body*, as well as an ascension of the soul *; which I shall prove by two Arguments.

* *Sublatâ fide resurrectionis, totum Religionis ædificium corruit, &c.*

*Joh. 11. 24.

* 1 Cor. 15, 12. 52.

1. 1. Because Christ is risen, therefore we must rise: the head being raised, the rest of the body shal not alwayes lye in the grave, for then it would be an head without a body: his rising is a pledge of our resurrection, 1 *Thes.* 4. 14.

2. 2. *Ex Æquo*, in regard of justice and equity; the bodies of the wicked have been *weapons of unrighteousnesse*, and have joyned with the soul

ſoul in ſinne; their eyes have been a caſement to let in vanity, their hands have been full of bribes, their feet have been ſwift to ſhed blood; therefore juſtice and equity require that they ſhould riſe again, and their bodies be puniſhed with their ſouls. Againe, The bodies of the Saints have been *members of holineſſe*: their eyes have dropped down tears for ſinne, their hands have relieved the poor, their tongues have been trumpets of Gods praiſe, therefore juſtice and equity require that they ſhould riſe again, that their bodies as well as their ſoules may be crown'd. There muſt be a reſurrection, elſe how ſhould there be a remuneration? We are more ſure to ariſe out of our graves then out of our beds: the bodies of the wicked are lockt up in the grave as in a priſon, that they may not infeſt the Church of God; and at the day of judgement they ſhall be brought

out

out of the prison to tryall: and the bodies of the Saints are laid in the grave as in a bed of perfume, where they mellow and ripen against the resurrection. *Noah's* olive-tree springing after the flood, the blossoming of *Aaron's* dry rod, the flesh and sinews coming to *Ezekiel's* dry bones, what were these but lively emblems of the resurrection?

2. 2. That this resurrection is not yet past: some hold that it is past, and make the *Resurrection* to be nothing else but *Regeneration*, which is call'd a rising from sinne, and a *being risen with Christ* *; and do affirme, that there is no other resurrection but this; and that only the soul is with God in happinesse, not the body. Of this opinion were *Hymeneus* and *Philetus*, 2 Tim. 2. 18. But the rising from sinne is call'd the *first resurrection*, Rev. 1. 6. which implies that there is a second resurrection; and that *second* I shall

*Col. 3. 1.

prove

prove out of *Dan.* 12.2. *And many of them that sleep in the dust of the earth shall awake*; he doth not say, they are already awake, but they shall awake. And *John* 5.28. *The houre is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* Observe, Christ doth not say, they are come forth of the grave already, but they shall come forth. Joh. 5.28.

Here a question may be moved, Whether the bodies of some of the Saints are not in Heaven already, then it will seem that their resurrection is not yet to come: as we read that *Elias* was taken up to heaven in a fiery chariot: and *Enoch*, Heb. 11.5. *was translated, that he might not see death.* *Quest.*

Answ. I know the Question is controverted among Divines: But *Answ.*

But there are ſome reaſons do perſwade me that *Enoch* and *Elias* are not yet bodily in Heaven, nor ſhall be till the reſurrection of all fleſh, when the reſt of the Elect, like a precious crop, being fully ripe, ſhall be tranſlated into glory. The
1. firſt is *Heb.* 11. 13. where it is ſaid, *Theſe all died in faith*, where *Enoch* was included. Now why we ſhould reſtraine this word οὗτοι, *theſe*, only to *Abel*, *Noah*, *Abraham*, and not alſo to *Enoch*, I ſee no rational ground.

Queſt. *Queſt.* But is it not ſaid, he was tranſlated, *that he might not ſee death*? How can theſe two ſtand together, that *Enoch* died, yet he did not ſee death?

Anſw. *Anſw.* This word, μὴ ἰδεῖν θάνατον, that he might not ſee death, I conceive, (*with ſome Divines*) the meaning is, that he might not ſee it in that painful and horrid manner as others: his ſoule had an eaſie and joy-

joyful passage out of his body; he died not after the common manner of men; so saith *Peter Martyr*. *Seeing* and *feeling*, are in Scripture oft exegetical; the one is put for the other, as *Rom.*7.23. *I see a law in my members*, that is, *I feel* a law. 2. My second Argument, is, 1 *John* 3.2. *It doth not yet appeare what we shall be, but we know*, ἐὰν φανερωθῇ, *when he shall appeare, we shall be like him.* We read in Scripture but of *two Appearings* of Christ, his appearing in the flesh, and his appearing at the day of judgment. Now his appearing in this text, must needs be meant of his last appearing; And what then? then saith the Apostle, *we shall be like him*, that is, *in our bodies*, Phil.3.21. *The spirits of just men being* already *made perfect*, Heb.12.23. Whence I infer, *Enoch* is not yet ascended bodily into heaven, because none of the bodies of the Saints shall be fully made like Christ till his se- 2.

3. cond appearing. 3. Besides this may be added the judgement of many of the Fathers, who were pious and learned. It is not probable that *Enoch* and *Elias* should be taken up in their bodies into heaven, saith *Peter Martyr*, and he urgeth that saying of our Lord, * *No man hath ascended into heaven,* (that is, saith he, corporeally) *but the Son of man that descended from heaven.* Of this opinion also is *Oecolampadius*, *Martinus Borrhæus*, and learned Doctor *Fulk*, who in his marginal notes upon the 11th. to the *Hebrews*, hath this descant. "It appeareth "not, saith he, that *Enoch* now li- "veth in body, no more then *Moses*, "but that he was translated by "God out of the world, and died "not after the common manner of "men. And concerning *Eliah*, the same reverend Authour hath this passage, "It is evident, that he was "taken up alive, but not that he "con-

*Joh. 3. 13

Dr. *Fulk.*

"continueth alive. *And again*, be-
"cauſe we read expreſly, that he
"was taken up into heaven, 2 *King.*
"2.11. It is certaine, (*ſaith he*) that
"his body was not carried into hea-
ven. Chriſt being the firſt that in perfect humanity aſcended thither: 1 *Cor.*15.20. *Chriſt is become the firſt-fruits of them that ſleep*: He is called the *Firſt-fruits*, not only becauſe he was the moſt *excellent*, and *ſanctified the reſt*, but becauſe he was the firſt Cluſter which was gathered, the Firſt that went up in a corporeal manner into the *Seat of the Bleſſed*. For my part, I ſee not how Chriſt could properly be called the *Firſt-fruits*; if *Enoch*, and *Eliah* were bodily in heaven before him. Hence we ſee that the Reſurrection is yet to come.

3. The third thing is, That at the reſurrection every ſoul ſhal have *its own body*: the ſame body that dies ſhall ariſe. Some hold that the

soul shall be cloathed with a new body, but then it were improper to call it a *Resurrection* of the body, it should be rather a *Creation*. It was a custome in the *African* Churches*, to say, I believe the resurrection *hujus carnis*, *of this body*. I confesse, the doctrine of the resurrection is such, that it is too deep for reason to wade here; you must let faith swim. For instance, Suppose a man dying, is cast into the Sea, several Fishes come and devour him, the substance of his body goes into these fishes, afterwards the fishes are taken and eaten, and the substance of these fishes goes into several men; now how this body, thus devoured, and as it were crumbled into a thousand fractions should be raised *idem numero*, the same numerical body, is infinitely above reason to imagine, we have scarce faith enough to believe it.

* *Cyprian.*

Quest. *Quest.* How can this be?

Answ.

Anſw. To ſuch I ſay as our bleſſed Saviour, *Matth.* 22. 29. *Ye do erre, not knowing the Scriptures, nor the power of God.* 1. *Not knowing the Scriptures:* The Scripture tells us expreſly, that the ſame body that dies ſhall riſe again, *Job* 19. 26. *In my fleſh ſhall I ſee God,* not in another fleſh. And *verſ.* 27. *My eyes ſhall behold him,* not other eyes. So 1 *Cor.* 15. 53. *This mortal ſhall put on immortality* *: not another mortall, but *this* mortall. And 2 *Cor.* 5. 10. That every one may receive the things done *in his body, &c.* not in another body. Death in Scripture is called a *ſleep*; it is farre eaſier with God to raiſe the body, then it is for us to awake a man when he is aſleep. 2. Ye erre not knowing *the power* of God: that God who of *nothing created all things*, cannot he reduce many things to *one thing*? when the body is gone into a thouſand ſubſtances, cannot he make an

Anſw.

1.

* τὸ θνητὸν τοῦτο.

2.

abstraction, and bring that body together againe? Do we not see the Chymist can out of several metals mingled together, as gold, silver, alcumy, extract the one from the other, the silver from the gold, the alcumy from the silver, and can reduce every metall to its own species or kinde: and shall we not much more believe, that when our bodies are mingled and confounded with other substances, the wise God is able to make a divine extraction, and re-invest every soul with its own body?

Use 1. *Use* 1. This is comfort to a childe of God: As Christ said to *Martha*, John 11. 23. *Thy brother shall rise againe*: so I say to thee, thy body shall rise again. The body is sensible of joy as well as the soul; and indeed, we shall not be perfect in glory till our bodies be re-united to our souls. Therefore in Scripture, the doctrine of the resurrection is made mat-

matter of joy and triumph, *Iſa.* 26. 19. *The dead men ſhall live, together with my dead body ſhall they ariſe: Awake & ſing ye that dwell in the duſt.* Death is as it were the fall of the leafe, but our bones *ſhall flouriſh as an herb*, in the ſpring of the reſurrection. That body wich is mouldred to duſt ſhall revive. Sometimes the Saints do ſowe the Land with their bodies, *Pſal.* 142. 7. and water it with their blood, *Pſal.* 79. 3. But theſe bodies, whether impriſoned, beheaded, ſawn aſunder, ſhall ariſe and ſit down with Chriſt upon the Throne. O conſider what joy will there be at the re-uniting of the body and ſoul at the reſurrection. As there will be a ſad meeting of the body and ſoul of the wicked, they ſhall be joyned together as briars to ſcratch, and teare one another: So what unſpeakable joy will there be at the meeting together of the ſoul and body of the

Iſa. 26. 19

Pſ. 142. 7
Pſal 79. 3.

Saints? how will they greet one another (they two being the neareſt acquaintance that ever were?) what a welcome will the ſoul give to the body? O bleſſed body, thou didſt ſuffer thy ſelf to be martyrd, and crucified, thou wert kept under *by watchings, faſtings, &c.* when I prayed thou didſt attend my prayers with hands lifted up and knees bowed down. Thou wert willing to *ſuffer* with me, and now thou ſhalt *reigne* with me; cheare up thy ſelf my deare friend; thou wert ſowne as ſeed in the duſt of the earth with ignominy, but now art raiſed in glory; thou wert ſowen *1Cor.15 43. a natural body, but now art raiſed a ſpiritual body.* * O my dear body, I will enter into thee again as an heavenly ſparckle, and thou ſhalt cloath me againe as a glorious veſtment; I will (I ſay) enter into thee againe, and both of us will enter into our Maſters joy.

Uſe

Uſe 2. It ſhews the great love and reſpect God bears to the weakeſt believer; God wil not glorifie the bodies of his deareſt and moſt eminent Saints, not the Patriarchs or Prophets, not the body of *Moſes*, *Elias*, till thou riſeſt out of thy grave. God is like a Maſter of a Feaſt, that ſtayes till all his gueſts are come. *Abraham* the father of the faithful, muſt not ſit down bodily in Heaven, till all his children are born; and the body of every Saint perfectly mellow and ripe for the reſurrection. *Uſe* 2.

3. If the bodies of the Saints muſt ariſe, then conſecrate your bodies to the ſervice of God: theſe bodies muſt be made one with Chriſts body. The Apoſtle makes this Uſe of the Doctrine of the reſurrection, 1 *Cor.* 6. 14. *And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power*: there is the Doctrine. *Know ye not* 3.

that

that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? ver. 15, there is the Use. It is enough for wicked men, to adulterate and defile their bodies. The drunkard makes his body a tunnel for the wine and strong drink to run thorow. The Epicure makes his body a living tombe to bury the good creatures of God. The adulterer makes his body a stewes. The body is called a *vessell* in Scripture*; these vessels will be found musty at the resurrection, fit only to hold that wine which you read of, *Psal.* 75. 8. *In the hand of the Lord there is a cup, and the wine is red*; this is the wine of Gods wrath. It is enough for those bodies to be defiled which shall be joyned to the devil: but you that are believers, that expect your bodies shall be joyned with Christs body; oh cleanse these vessels; take heed

*1 Thes. 4. 4

heed of putting your bodies to any impure services. *Present your bodies a living sacrifice*, Rom. 12. 1. Have a care to keep all the passages and cinque-ports; sometimes the devil comes in at the eye; therefore *Job made a covenant with his eyes*: and goes out at the tongue; therefore *David set a watch before his lips*: Surely those that have their *hearts sprinkled from an evil conscience*, that is, the guilt of known sinne, will have a care to have *their bodies washed with cleane water* *. *Heb. 10. 22.

CHAP. XIII.

The Eighth Prerogative Royal.

I Proceed now to the next Priviledge which is to come, *viz.* The bodies of the Saints shall be enamel'd with glory. In 8.

this

this life the body is infirme, Physicians have much ado to piece it up; it is like a Picture out of frame, or an house out of repaire, every storm of sickness it raines thorow. *O anima, quàm deforme hospitium nacta es!* How doth the excellent soul oft lodge in a deform'd body? The body is like a piece of rotten wood, *diseases* like *wormes* breed there, feavers, plurisies, aches, &c. But this body shall be made glorious at the resurrection, it shall neither have diseases nor defects; *Leah* shall no more complain of her blear eyes, nor *Barzillai* of his lameness. There are five Properties of the glorified bodies.

Δυσκεφαλία.

1. 1. They shall be *agil* and nimble: the bodies of the Saints on earth are heavy in their motion, and subject to weariness, but in Heaven there shal be no elementary gravity hindering, but our bodies being refined, shall be swift and facile in their

their motion, and made fit to aſcend, as the body of *Elias*. In this life the body is a great hindrance to the ſoule in its operation, *The ſpirit is willing, but the fleſh is weak.* The ſoul may *bring its action* againſt the body, when the ſoul would flie up to Chriſt, the body as a leaden lump keeps it down; 'tis *vivum ſepulchrum*: but there is a time coming when it ſhall be otherwiſe; the bodies of the Saints ſhall be agil and lively, they ſhall be made fully ſubject to the ſoul, and ſo no way impede or hinder the ſoul in its motion.

2. The bodies of the Saints ſhall be *tranſparent*, full of clarity and brightneſſe; as Chriſts body when it was transfigured, *Matth.* 17. 2. our bodies ſhall have a divine luſtre put upon them: here they are as iron when it is ruſty, there they ſhall be as iron when it is filed and made bright: they ſhall ſhine, *tanquam Sol* 2.

in

in fulgore, saith *Augustine*, as the Sun in its splendour; nay, seven times brighter, saith *Chrysostome*: here our bodies are as the gold in the oar, drossy and impure; in heaven they shall be as gold when it spangles and glisters: so cleare shall they be, that the soule may sally out at every part, and sparkle through the body as the wine through the glasse.

3. 3. They shall be *amiable*; beauty consists in two things. 1. Symmetry and proportion, when all the parts are drawn out in their exact lineaments. 2. Complexion, when there is a mixture and variety in the colours, *white and sanguine*: thus the bodies of the Saints shall have a transcendency of beauty, put upon them. Here the body is call'd a
*Phil. 3. 21 *vile body*: Vile *ortu*, in its birth and production: *de limo terræ*, *of the dust of the earth*: The earth is the
Job 30. 8. most ignoble element. And vile

of-

officio; in the uſe that it is put to, the ſoul oft uſeth the body as a weapon to fight againſt God *; but this vile body ſhall be ennobled and beautified with glory, it ſhall be *made like Chriſts body* *.

* ὅπλον ἀδικίας. Rom. 6. 13.

* Phil. 3. 21.

How beautiful was Chriſts body *upon earth*, in it there was the Purple and the Lily, it was a mirrour of beauty: * For all deformities of body iſſue immediately from ſinne, but Chriſt being conceived by the holy Ghoſt, and ſo refined and clarified from all lees and dregs of ſin he muſt needs have a beautiful body, and in this ſence he was *fairer then the children of men* *. Chriſts body, as ſome Writers aver, was ſo fair by reaſon of the beauty and grace which did ſhine in it, that no limner could ever draw it exactly; and if it was ſo glorious a body *on earth*, how great is the luſtre

* *Rivet. Genebrard*

* Pſ. 45. 2.

lustre of it now in heaven? That light which shone upon Saint *Paul* surpassing *the glory of the sunne* *; was no other then the beauty of Christs body in heaven; O then what beauty, and replendency will be put upon thebodies of the Saints! they shall be made *like Christs glorious body*.

* Act. 26. 13.

4. 4. The bodies of the Saints shall be *impassible*, free from suffering. We read that *Job's* body was smitten with biles, and *Paul* did beare in his body *the marks of the Lord Jesus*, but ere long our bodies shall be impassible: not but that the body when it is glorified, shall have such a passion as is delightful (for the body is capable of joy) but no passion that is hurtful, as cold, or famine, it shall not be capable of any noxious impression.

5. 5. They shall be *immortall*: here our bodies are still dying, *quotidiè enim*

*in im dempta est aliqua pars vitæ, & tùm crescit vita, tùm decrescit**. It is improper to ask when we shall die, but rather when we shall make an end of dying: first the infancy dies, then the childhood, then youth, then old age, and then we make an end of dying: it is not only the running out of the last sand in the glass that spends it, but all the sands that run out before. Death is a worm that is ever feeding at the root of our gourds: but in Heaven *our mortal shall put on immortality*. As it was with *Adam* in innocency, if he had not sinned, such was the excellent temperature and harmony in all the qualities of his body, that it is probable he had not died, but had been translated from Paradise to Heaven. Indeed, *Bellarmine* saith, that *Adam* had died though he had not sinned; but I know no ground for that assertion, for sinne is made the formal cause of death *: * Sen. * Rom. 5. 12.

O how-

however there's no such thing disputable in Heaven, the bodies there are immortal, *Luke* 20. 36. *Neither can they die any more.* If God made Manna (which is in it selfe corruptible) to last many hundred years in the golden pot, much more is he able by a divine power, so to consolidate the bodies of the Saints, that they shall be preserved to eternity. *Rev.* 21. 4. *And there shall be no more death*: our bodies shall run parallel with eternity.

Luk. 20. 36.

CHAP. XIV.

The Ninth Prerogative Royal.

9. THE next Priviledge, is, we shall be as the Angels in Heaven, *Matth.* 22. 30. Christ doth not say, we shall be An-

Angels, but ὡσάγγελοι as the Angels. *Qu.* How is that? *R.* Not only that we shall not die; but, in regard of our manner of worship. The Angels fulfill the will of God.

1. Swiftly.
2. Perfectly.
3. Chearfully.

1. *Swiftly*: When God sends the Angels upon a Commission, they do not hesitate or dispute the case with God, but presently obey. The Angels are set out by the Cherubims, *which had wings*: this was not to represent their Persons (for spirits have no wings) but their Office; to shew how swift they are in their obedience; it is as if they had wings, *Dan.* 9. 21. The man *Gabriel* (this was an Angel) was caused to flie swiftly: as soone as ever God speaks the word, the Angels are ambitious to obey; now in Heaven we shall be as the Angels.

This is a singular comfort to a weak Christian: alas, we are not as the Angels in this life; when God commands us upon service, to mourne for sinne, to take up the Crosse, O what a dispute is there? how long is it sometimes ere we can get leave of our hearts to go to prayer? Jesus Christ went more willingly *to suffer*, then we do often *to pray*: how hardly do we come off in duty? God had as good almost be without it. Oh, but (if this be our grief) be of good comfort, in Heaven we shall serve God swiftly, we shall be winged in our obedience, we shall be even as the Angels.

2. The Angels serve God *perfectly*: they fulfill God's whole will: they leave nothing undone; when God commands them upon duty, they can shoot to an haires breadth. Alas, our services how lame and bedrid are they? we do things by halves; in stead of using

the world as if we uſed it not, we pray as if we prayed not, we weep for ſinne as if we wept not: how many blemiſhes are there in our holy things? as the Moon when it ſhines brighteſt hath a dark ſpot in it: how many graines ſhould we want, if Chriſt did not put his merits into the ſcales? our duties, like good wine, do reliſh of a bad cask: the Angels pouring ſweet odours into the prayers of the Saints, *Rev.* 8. 3. ſheweth, that in themſelves they yield no ſweet ſavour, unleſſe perfum'd with Chriſts incenſe; but in Heaven we ſhall be ὡς ἄγγελοι. even as the Angels, we ſhall ſerve God perfectly: how ſhould we long for that time!

3. The Angels ſerve God *Chearfully*: 'tis their heaven to ſerve God: when they are ſinging hallelujahs, they are raviſhed with holy delight: though being ſpirits they need no food, yet it is their meat

and drink to serve God. As *Adam* in innocency, if he had stood though he was set to dresse the garden, and should have been imployed in manufacture, yet this labour would have been without paine and travel, it would have been delightful to him. Thus the Angels serve God without lassitude and wearinesse. *The joy of the Lord is their strength.* When we shall arive at Heaven, we shall in this sense be as the Angels, we shall serve God chearfully, *we shall run and not be weary*: what a blessed priviledge is this, we that now are accounted ὡς περικαθάρματα, καὶ περίψημα *, *as the off-scouring of men*, shall be ὡς ἄγγελοι, as *the Angels!*

* 1 Cor. 4. 13.

CHAP.

CHAP. XV.

The Tenth Prerogative Royal.

THE next Priviledge to come is the Vindication of Names. Those which have *a good Conscience*, have not alwayes *a good Name*. The old Serpent spits his venome at the godly through the mouthes of wicked men: if Satan cannot strike his dart into our Consciences, he will put a dead flie into our Name. The people of God are represented to the world in a very sad manner; how strangely doth a Saint look when he is put in the devils dresse! as those Primitive Christians that were cloathed with Bears skins, and painted with red devils, *Job* was represented to the world as an hypocrite, and *by his friends too*, which 10.

went near to him. *Paul* was called a seditious man; and he suffered in the opinion of some as an evil doer, 2 *Tim.* 2 9. *Wherein I suffer trouble as an evill doer, even unto bonds*: he did not onely bear Christs marks *in his body*, but in his *Name*. Our blessed Saviour was call'd *a deceiver of the people*. It hath ever been the manner of the wicked world, to paint Gods children in very strange colours. It is a great sinne to defame a Saint, it is murder; better take away his life then his Name; it is a sinne which we can never make him reparation for; a flaw in a mans credit being like a blot in a white paper, which will never out: The defaming of a Saint is no lesse then the defaming of God himselfe; the Saints have Gods picture drawn in their hearts; a man cannot abuse the picture of *Cæsar*, without some reflection upon *Cæsars* person. Well, either God will cleare his peoples

innocency here, which he hath promiſed, *Pſal.* 37. 6. *And he ſhall bring forth thy righteouſneſſe as the light:* thy good Name may be in a cloud, but it ſhall not ſet in a cloud; or elſe at the day of judgement, then there ſhall be a Vindication of Names.

In this life the godly are called the troublers of *Iſrael*, they are ſeditious, rebellious, what not? but a day is ſhortly coming when God himſelfe will proclaime their innocency. Believe it, as God will make inquiſition for *blood*, ſo for *Names*; The Name of a Saint is precious in Gods eſteem, it is like a ſtatue of gold which the polluted breath of men cannot ſtain; and though the wicked may throw duſt upon it, yet as God will wipe away tears from the eyes of his people, ſo he will wipe off the duſt from their Name. The time is ſhortly coming when God will ſay to us, as once to *Joſhua*,

*Iosh.5.9. *ſhall* *, *I have rolled away the reproach of* Egypt *from off you*: Even as it was with Chriſt, the *Jews* rolled a great ſtone upon him, and as they thought, it was impoſſible he ſhould riſe againe; but an Angel came and rolled away the ſtone, and he aroſe in a glorious triumphant manner: So it ſhall be with the godly, their good Name oft lies buried, a ſtone of obloquy and reproach is rolled upon them; but at the day of judgement, not an Angel, but God himſelf will roll away the ſtone, and they ſhall come forth from among the pots, where they have been blacked and ſullied, * *as the wings of a dove covered with ſilver, and her feathers with yellow gold.* O what a bleſſed day will that be, when God himſelfe ſhall be the Saints compurgator!

*Pſ.68.13

CHAP.

CHAP. XVI.

The Eleventh Prerogative Royall.

THE next bleſſed Priviledge, is the ſentence of Abſolution. Here take notice of two things: 11.

1. *The Proceſſe in Law,* Rev. 20. 12. *The books were opened:* It is a metaphor taken from the manner of our Courts of Judicature, where there is the whole Proceſſe, every circumſtance traverſed, and the Witneſſes examined: So here, *the books are opened,* the book of Gods Account, the book of Conſcience: now obſerve *another book was opened, which is the book of life*; that is, the book of God's Decree, the book of Free-grace, the book that hath 1.

hath our *Names* written in it, and our *Pardon*; and the elect shall be judged out of this book: surely the sentence cannot be dismall, when our Husband is Judge, and will judge us by the book of life.

2. 2. *The Sentence it self*, Matth. 25. 34. *Come ye blessed of my Father:*

1. wich implies two things, 1. The *Saints Acquittance:* the Curse is taken off, they have their discharge in the Court of Justice and shall have the broad Seal of Heaven, Father, Son and holy Ghost, all setting their hands to the Pardon, and this

2 Christ shalll proclaim. 2. It implies the *Saints Instalment.* Come ye blessed. As if Christ should say; Ye are the heirs apparent to the Crown of Heaven, Heaven is your freehold; come in ye blessed of the Lord, enter upon possession. And this sentence can never be reversed to eternity; but as *Isaac* said, *I have blessed him, and he shall be blessed.* At the

the hearing of this comfortable sentence, O with what ineffable joy will the Saints be filled! it will be * like musick in the ear, and a Jubily in the heart. Even as *Elizabeth* once said to the Virgin *Mary*, as soon as the voice of thy salutation sounded in my ears, *the babe leaped in my womb for joy*: so the heart of a believer will leap in him at the hearing of this blessed sentence, and be ready to leap out of him for joy. O what trembling now among the devils, what triumph among the Angels!

* *Melodia in aure, Jubilum in corde.* Bern.

CHAP. XVII.

The last Prerogative Royal.

THE last Priviledge to come is, God will make a publick and honourable mention 12.

tion of all the good which the Saints have done. This I ground upon three Scriptures, *Matth.* 25. 21. Euge, bone serve, *Well done, thou good and faithful servant.* The world maligns and censures; when we discharge our conscience they say, *ill done*; but God will say, *well done*, thou good and faithful servant; he will set a trophy of honour upon his people, *Matth.* 25. 35. *I was an hungred, and ye gave me meat; I was a thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me, &c.* King *Ahasuerus* had his book of Records, and when he did read in his book, he took notice of *Mordecai's* good service, and caused him to have publick honour*. Be assured, God hath *his book of Records*, and will openly take notice of all the good service you have done, and he himselfe will be the Herald to proclaim your praises, 2 *Cor.* 4. 5. *Then shall every man have praise of God.*

Mat. 25. 35

*Esth. 6. Ver. 1, 10.

I speak this the rather, to encourage you in Gods service. Perhaps thou hast laid out thy selfe for the Cause of God, and thou seest Providence blows upon it, and thou beginnest to think, it was a desperate venture, all is lost. No: thy Faith and Zeal is recorded, thy Name is taken in Heaven, and God will shortly give thee a publick testimonial of honour, *Well done, thou good and faithful servant.* What a whetstone is this to duty? how should it adde oyl to the flame of our devotion? thou perhaps hast prayed a great while, and watered this seed with thy teares; be of good comfort, thy tears are not lost, God bottles them as precious wine, and it is not long before he will open his bottle, and this wine which came from the winepresse of thy eyes, shall sparkle forth in the sight of men and Angels. Nay, God will not only take notice of what we have

have done for him, but what we would have done. *David* had an intention to build God an house, and the Lord did interpret it as if he had done it, 1 *King.* 8. 18. *Whereas it was in thy heart to build an house unto my Name, thou didst well that it was in thine heart* *. Intentional goodness is recorded, and it shall adde to our Crown.

*1 King. 8. 18.

What a good God do we serve! who would ever change such a Master! it were, one would think, enough, that God should give us wages for our work (especially seeing he gave us ability to work,) but that God should applaud us, *Well done!* Think how sweet it will be to heare such a word from God, how amazing and ravishing, when he shall say openly, These are the servants of the most high God, these are they that have feared an Oath, that have wept in secret for that which it was not in their power to reform; these

are

are they that have kept their garments pure, that have valued my favour above life, that did rather choose to *honour* me then *humour* men: These are they that were willing to wash off the staines from the face of Religion with their blood, and to make my Crown flourish though it were in their ashes. Well done, good and faithful servants, enter into the joy of your Lord. Thus shall it be done to them whom God delights to honour.

These are those glorious things which are to come: I have led you up to the top of the mount, and given you a prospect of Heaven, I have shewn it you at the little end of the Perspective; I shall say of this glory of heaven, as once the Queen of *Sheba* of *Solomons* pomp and magnificence*, *The half of it hath not been told*; the Angels here must be silent.

1 King. 10. 7.

CHAP. XVIII.

The first Inference drawn from the Proposition.

Use 1. *Informa.* 1. *Branch*

IT shews us what an high valuation and esteeme we should set upon the godly. They are, we see, men greatly in favour with God; as the Angel once proclaimed to *Daniel**. and they are invested with glorious Priviledges; they are of an heavenly descent, *borne of the Spirit*, and they are very rich, for they are *Heires of the Kingdome**. God hath not onely laid out some parcels of land, or divided heaven to them, as *Canaan* was divided to *Israel by lot**. The Tribe of *Judah* to inhabit in one Countrey, the Tribe of *Reuben*, another

*Dan. 9. 23.

*Jam. 2. 5.

*Josh. 15

nother, &c. God, I ſay, doth not parcel out heaven thus to the Saints, no; heaven is theirs with all its *Perquiſites*, with all its *Royalties*. There are no encloſures or Land-marks in heaven: There can be no *confinement*, where every thing is *infinite*: Oh what an high value and eſtimate then ſhould be put upon the Saints! they are heirs! How doth the world reſpect great heirs? What honour then ſhould we give to the godly! πάντα ὑμῶν. They are adopted into all the ſtately priviledges of heaven! It is true, an heir in his young age may be kept ſhort, but how rich is he when he is poſſeſſed of the inheritance? how rich ſhall the Saints be, when God ſhall poure out of his love, and ſhall empty all the treaſures of glory into them! The Saints are *jewels*, but their worth and riches, is not known; therefore they are trampled upon by

the world. *It doth not yet appeare what they ſhall be*: all things are theirs.

CHAP. XIX.

The ſecond Inference drawn from the Propoſition.

Inform. 2. Branch

IT ſhews us a maine difference between the godly and the wicked; the godly man hath all his *beſt things to come*, the wicked man hath all his *worſt things to come*: as their way is different, ſo their end; *Thou in thy life-time receivedſt thy good things* *. The wicked have all their good things here; they have not only what heart can wiſh, but *They have more then heart can wiſh* *: their worſt things are to come: Why, what is to come? the Apoſtle

* Luk. 16. 25.

* Pſ. 73. 7.

Apoſtle anſwers, 1 *Theſ.* 1. 10. *wrath to come.* And here I ſhall briefly ſhew you the wicked mans Charter: which conſiſts in five things.

§. I.

1. *The awakening of Conſcience*: this is to come. Conſcience is Gods deputy in the ſoul, his viceroy; a wicked man doth what he can to unthrone conſcience, and put it out of office. Conſcience is Gods Echo, and ſometimes it is ſo ſhrill and clamourous, that the ſinner cannot endure the noiſe, but ſilenceth conſcience, and at laſt by often ſinning, conſcience begins to be ſleepy and ſeared; *having their conſcience ſeared with an hot iron*, 1 Tim. 4. 2. this conſcience is quiet, but not good, * for the *dumbneſſe* of conſcience proceeds from the *numbneſſe of it**: It is with him as with a ſick patient, who having a conflu- 1.

* Bernard.

* Idèo te plango quia te ipſum non plangis. Hierom.

ence of diseases upon him, yet being asleep, is insensible of the pain. The conscience of many a man, is like the body of *Dionysius*, so grosse and corpulent, that though they did thrust needles into his flesh, he felt no paine. Time was when conscience was tender, but by often sinning he is like the Ostrich, that can digest iron; or as it is said of *Mithridates*, that by often accustoming his body to poyson, it never hurt him, but he could live upon it as his food. That sinne which was before as the wounding of the eye, now is no more then the *cutting of the naile*. Well, there is a time coming when this sleepy conscience shall be awakened. *Belshazzar* was drinking wine in bowls, *but there came out fingers on the wall, and his countenance changed** , there conscience began to be awakened. Conscience is like a looking-glasse, if it be foul and dusty, you can see

* Dan. 5 5

nothing

nothing in it, but wipe away the dust, and you may see your face in it clearly: there's a time coming, when God will wipe off the dust from the glasse of a mans conscience, and he shall see his sins clearly represented. Conscience is like a Lion asleep, when he awakes he roars and tears his prey: when conscience awakes, then it roars upon a sinner, and tears him, as the devil did the man into which he entred; *Mark 9.22.* he rent him, and *threw him into the fire.* When *Moses* rod was turned into a Serpent, he was afraid, and fled from it; oh what is it when conscience is turned into a Serpent? Conscience is like the Bee, if a man doth well, then conscience gives honey, it speaks comfort; if he do ill, it puts forth a sting: it is called a worm, *Mark 9.44. Where the worm never dies.* It is like *Prometheus's* Vulture, it lies ever gnawing: it is Gods blood-hound that pursues a

*Acts 16. man. When the Jaylour * saw the prison-doors open, and as he thought the prisoners were missing, he drew his sword and would have killed himselfe: when the eye of conscience is opened, and the sinner begins to look about him for his evidences, Faith, Repentance, &c. and sees they are missing, he will be ready to kill himselfe: a troubled conscience is the first-fruits of hell; and indeed it is a *lesser hell*. That it is so, appears two wayes.

1. 1. By the suffrage of Scripture, *Prov.* 18.14. *A wounded spirit who can bear?* a wound in the Name, in the estate, in the body, is sad; but a wound in the conscience, who can bear? especially when the wound can never be healed: for I speak of such as awake in the night of death.

2. 2. By the experience both of good and bad. 1. By the experience of *good men*: when the storme hath risen

ſen in their conſcience (though afterwards it hath been allayed) yet for the preſent they have been in the ſuburbs of hell. *David* complaines of his *broken bones**, he was like a man that had all his bones out of joynt. What is the matter? you may ſee wherein his pain lay, *Pſal.* 51. 3. *My ſin is ever before me*; he was in a ſpiritual agony: it was not the ſword threatned, it was not the death of the childe, but it was the roarings of his conſcience, ſome of Gods arrows ſtuck faſt there: though God will not damn his children, yet he may ſend them to hell in this life. *Pſal. 51. 8

2. By the experience of *bad men*, who have been in the perpetual convulſions of conſcience: *I have ſinned*, ſaith *Judas*: before he was nibling upon the ſilver bait, the thirty pieces; but now the hook troubles him, conſcience wounds him: ſuch was *Judas* his horror, being

ing now like a man upon the rack, that he hangs himself to quiet his conscience. This shews what the hell of conscience is, that men account death easie to get rid of conscience, but in * vaine: it is with them as with a sick man, he removes out of one room into another, and changeth the aire, but still he carries his disease with him. Thou mayest think, O sinner, to laugh thy sinnes out of countenance; but what wilt thou do when conscience shall begin to flie upon thee, and shall examine thee *with scourgings* *: it is a mercy when conscience is awakened in time, but the misery is when the wound is too late, there being then no *balm in Gilead*.

* *Nemo potest à seipso recurrere.* Isid.

* Act. 22. 24.

§. II.

2. The second thing to come, His appearing before the Judge; * *For we must all appear before the judgement-*

* 2 Cor. 5. 10.

ment-seat of Christ: Hierome thought he ever heard that sounding in his ears, *Surgite mortui*, Arise ye dead, & come to judgement. What solemnity is there at an Assizes, when the Judge comes to the Bench, and the Trumpets are sounded? Thus Christ the Judge shall be accompanied with Angels and Archangels, and the Trumpets shall be blown, 1 *Thes.* 4.16. *For the Lord himselfe shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God.* This is the great and general Assizes. Then shall Christ sit down upon the Throne of Judicature, holding his sword in his hand, and a flame coming out of his mouth *. Now the sinner being summoned before him as a prisoner at bar, he hath his guilt written in his forehead, he is αὐτοκατάκριτος, condemned before he comes, I mean in his conscience, which is the consistory or petty Sessions: and ap-

* 2 Thes. 1.7.

appearing before Christ, he begins to tremble and be amazed with horrour; and not being covered with Christs righteousnesse, for want of a better covering, he cries to the mountains to cover him:

*Rev.6.26 * *And the Kings and the great men said to the mountains and rocks, fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb.* Nothing so dreadfull as the sight of mercy abused. Now the Lamb will be turned into a Lion; and he who was once a Saviour, will be a Judge.

§. III.

3. The third thing to come, is, *His Charge reade*: I will reprove thee, and *set thy sinnes in order before thee*, Psal. 50. 21. As God hath *a bottle* for tears, so he hath *a book* to regi-

*Rev. 20. 12. ster mens sins, *Rev.* 20. 12. **The books were opened.* Oh what a black charge

charge will be read againſt a ſinner; not only the ſins which have damnation written in their forehead, as drunkenneſs, ſwearing, blaſphemy, ſhall be brought into the charge, but thoſe ſinnes which he ſlighted; As

1. *Secret ſinnes*, ſuch as the world never took notice of: many a man doth not forſake his ſins, but grows more cunning: with the Vintner, he pulls down the buſh, but his heart gives as much vent to ſinne as ever; his care is rather that ſinne ſhould be *covered* then *cured*: Not unlike to him that ſhuts up his ſhop-windows, but follows his trade within doors: he ſits brooding upon ſinne; he doth with his ſins as *Rachel* did with her fathers Idols, ſhe put them under her that he might not finde them; ſo doth he put his ſins *in a ſecret place* *: all theſe ſinnes ſhall be ſet in order before him: *Luk.* 12. 2. *For there is nothing covered* 1.

* Deut. 27. 15.

vered that shall not be revealed: God hath a key for the heart *.

* Jer. 17. 10.

2. 2. *Little sinnes*, as the world calls them; Though I know no such thing as little Treason; the Majesty against which it is committed, doth accent and inhance the sinne. Besides, little sins (suppose them so) yet multiplied, become great. What is lesser then a grain of sand, yet when multiplied, what is heavier then the sands of the sea? a little summe multiplied is great; a little sinne unrepented of will damne; as one leak in the Ship, if it be not lookt to, will drown *. You would think it is no great matter to forget God, yet, *Psal.* 50.22. it hath a heavy doom. The non-improvement of Talents, the world looks upon as a small thing; yet we read of him that *hid his Talent in the earth*, Mat. 25.25. he had not spent it, only not trading it, is sentenced.

* *Navis si unam habuerit tabulam perforatam, mergitur fluctibus.* Aug.

3. 3. *Sinnes* that in the eye of the world

world were looked upon as *graces*; sinnes that were coloured and masqued over with *Zeal for God* and *good intentions*, &c. men put fine glosses upon their sinnes, that they may obtain credit, and be the more vendible. It is said of *Alcibiades*, that he embroidered a curtaine with Lions and Eagles, that he might hide the picture under, full of Owls and Satyres. * So doth Satan embroider the curtain with the image of Vertue, that he may hide the foul picture of sinne under. The devil is like the Spider, first she weaves her web, and then hangs the flie in it: so he helps men to weave the web of sinne with religious pretences, and then he hangs them in the snare; all these sinnes shall be read in the sinners charge, and set in order before him.

* *Plut. in vit.*

§. IV.

4. The next thing is, The passing of

of the Sentence, *Matth.* 25. 41. *Ite maledicti, Depart from me, ye cursed.* At the hearing of this sentence, the heart of a sinner will be rent thorow with horror; that heart which before would not break with sorrow for sin shall now break with despair. At the pronouncing of this dreadful sentence, *depart from me*, the sinner would be glad if he could depart from himself, & be annihilated; O it will be a sad departing! We use to say, when a man is dead, he is departed; but this will be a *departing* without a *deceasing*. As soon as Christ hath pronounced the curse, the sinner will begin to curse himselfe. Oh what have I been doing!

* Prov. 1. 18. *I have layn in wait for my own blood**, I have twisted the cord of my own damnation. While he lived, he blessed himselfe; oh how happy am I, how doth providence smile upon me! *Psal.* 49. 18. *Though whiles he lived he blessed his soul*, yet when this sen-

ſentence is paſſed, he is the firſt that will curſe himſelf.

§. V.

5. The pouring out of the Vial, *Pſalm.* 75. 8. *For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the ſame.* This is the ſad execution: hell is ſet out by *Tophet*, *Iſa.* 30. 33. which was a place ſituated neare *Hieruſalem**, where they offered their children in the fire to *Moloch*. A Metaphor to figure out the infinite torments of hell: the ſinner ſhall lie in the furnace of Gods wrath, and the breath of the Lord, as a pair of bellows, ſhall blow the fire. Hell is ſaid to be *prepared*, as if God had been ſitting down to ſtudy and deviſe ſome exquiſite torment: Hell is ſet out in one place by fire*, and in another place by darkneſſe*; to ſhew that hell is a fire *without light*: the hy- 5.

* *Calvin.*

* Mat. 18. 8
* Mat. 12. 13.

pocrite while he lived, was all light, no fire, and in hell he shall be all fire, no light; nothing there to give comfort, no *musick* but the shriekes of the damned; no *wine* but what is burnt with the flame of God's wrath: *There shall be weeping, and wailing, and gnashing of teeth.* The weeping hypocrite shall go to the place of weeping: while he lived, he lifted up his eyes in a false devotion, and now being in hell he shall lift up his eyes*. He that gnashed his teeth at the godly, shall now have gnashing enough; before he gnashed in *envy*, now in *despair*, and this *for ever*. *He will burn up the chaff with unquenchable fire*, the word *unquenchable* scorcheth hotter then the fire. The fire of hell is like that stone in *Arcadia* I have read of, which being once kindled, could not be extinguished. Eternity is the hell of hell; the losse of the soul is irreparable; if all the Angels in Heaven should

* Luk. 16.

*Mat. 3. 12

ſhould go to make a Purſe, they could not make up this loſſe. *Si rurſum corruerit anima, unde reparabitur? num poteſt alter Chriſtus, aut idem iterum crucifigi**? When a ſinner is in hell, ſhall another Chriſt be found to die for him, or will the ſame Chriſt be crucified again? oh no: they are *everlaſting burnings.** Thus the ſinner hath all *his worſt things to come:* but a believer hath all *his beſt things to come,* the things *which eye hath not ſeen, nor eare heard, viz.* the beatificall viſion, the cryſtall ſtreams of joy that *run at Gods right hand*: his Heaven is to come.

* *Bern.*

* Iſa. 33. 14

CHAP. XX.

A ſerious Scrutiny about the Believers Charter.

I Hear, me thinks, a Chriſtian ſay. Great are the Priviledges of a Beleever, but I fear I have no

Uſe 2. Tryal.

title to this glorious Charter: All depends upon an interest. Were there a dispute about our Estate, whether such an Inheritance did belong to us, we would desire that there should be a triall in Law to decide it. Here is a large Inheritance, *things present*, and *things to come*; but the question is, whether we are the true Heirs to whom it belongs? now for the deciding this, we must seriously examine what right we have to Christ; for all this Estate is made over to us *through Christ*: so we finde it in the text; All things are yours, and *ye are Christs*: There comes in the Title. Jesus Christ is the great Magazine and store-house of a Christian, he hath purchased Heaven in his blood; now if we can say, *we are Christs*, then we may say, All things are ours.

Quest. *Quest.* But how shall we know that we are Christs?

Answ.

Anſw. Thoſe that are Chriſts, *Chriſt is in them*, 2 Cor. 13. 5. *Know ye not that Chriſt is in you?* *Anſw.*

Queſt. But how ſhall we know that? *Queſt.*

Anſw. If we are *in the faith*; It is obſervable, before the Apoſtle had ſaid, *Know you not that Chriſt is in you*, firſt he puts this query *Examine whether ye are in the faith?* Chriſt is in you, if you are in the faith: Here lies the queſtion, Have you faith? Now for the deciding this, I ſhall do two things: ſhew you firſt the eſſentials of faith, then the conſequentials. 1. *The eſſentials of faith.* Faith ere it be wrought muſt have ſome preparatories: there muſt be ſome legall bruiſings in the ſoul, ſome ſenſe of unworthineſſe. Now to this bleſſed Grace of Faith, there are three things eſpecially requiſite. *Anſw.* 1.

§. I.

Shewing that Knowledge is requisite to faith.

1. The first is *Knowledge*. Faith is an intelligent grace; though there may be knowledge without faith, yet there can be no faith without knowledge: *They that know thy Name will put their trust in thee*, Psal. 9. 10. *Philo* calls it, *fides oculata, quick-sighted faith*. Knowledge must carry the Torch before faith: 2 *Tim.* 1. 12. *For I know whom I have believed.* As faith *without works* is dead, so faith *without knowledge* is blind. Devout ignorance damnes: which condemns the Church of *Rome*, that think it a piece of their religion to be kept in ignorance; these *set up an Altar to an unknown God*: they say, *Ignorance is the mother of devotion*; but sure, where the Sun is set in the understanding, there must needs be night

night in the affections. So neceſſary is knowledge to the being of faith, that the Scripture doth ſometimes baptize faith with the Name of knowledge; *Iſa.*53.11. *By his knowledge ſhall my righteous ſervant juſtifie many*; knowledge is put there for faith. Now this knowledge of Chriſt which goes before faith, or rather is the embrio and firſt matter of which faith is formed, conſiſts in four things: The ſoul through this optick glaſſe of knowledge, ſees

1. A *preciouſneſſe* in Chriſt, he is the chief of ten thouſand, *the pearl of price*. Chriſt was never poor but when he had on our rags: there is nothing in Chriſt but what is precious; he is precious in his Name, in his Nature, in his Influences; he is called a *precious ſtone* *; he muſt needs be a *precious ſtone*, who hath made us *living ſtones*. 1.

2. A *fulneſſe* in Chriſt; *the fulneſs of the Godhead*, Col.2.9. *all fulneſſe*, 2

*Iſa.28.16

Col. 1. 19. a *fulneſſe of merit*; his blood able to ſatisfie his Fathers wrath: a *fullneſſe of Spirit*; his grace able to ſupply our wants; by the one he doth abſolve us, by the other he doth adorn us.

3. 3. A *ſuitableneſſe* in Chriſt; that which is good, if it be not *adæquatum*, ſuitable, it is not ſatisfactory: If a man be hungry, bring him fine flowers, this is not ſuitable, he deſires food: if he be ſick, bring him muſick, this is not ſuitable, he deſires Phyſick: in this ſenſe there is a ſuitableneſſe in Chriſt to the ſoule; he is *quicquid appetibile*, as *Origen* ſpeaks, whatever we can deſire. If we hunger and thirſt, he is *pabulum animæ*, the food of the ſoul; therefore he is called the *bread of life*. If we are ſick unto death, his blood is a ſacred balm: he may be compared to the trees of the Sanctuary *, which were *both for meat, and for medicine*.

*Ezek. 47 12.

4. A

4. A *Propenſeneſſe* and readineſſe in Chriſt to give out his fulneſſe: *Iſa.* 55.1. *Ho, every one that thirſteth, come ye to the waters; and he that hath no mony, buy and not*, &c. Behold here, at what a low price doth God ſet his heavenly bleſſings! it is but *thirſting*, bring but deſires. Behold the Propenſeneſſe in Chriſt to diſpenſe and give out his fulneſſe: *buy without money*; a ſtrange kind of buying! there's *bounty* in Chriſt as well as *beauty*. As he is all *fulneſſe*, ſo he is all *ſweetneſſe*, of a noble and generous diſpoſition; he doth not only invite us, but charge us upon pain of death to come in and believe: he threatens us if we will not lay hold of mercy: *he waits to be gracious* *: This is the *lenocinium*, and enticer of the affections: this draws the eyes and heart of a ſinner after him: what are the bleſſed Promiſes but Chriſts golden Scepter held forth? what are the motions 4.

*Iſa. 30.18

motions of the Spirit, but Jesus Christ *coming a wooing*: and such a knowledge and sight of Christ is necessary to usher in faith: *now* the soul begins to move towards him; he sees all this variety of excellency in Christ, and withall sees a *possibility*, nay, a *probability* of mercy: there is nothing that hinders him, God doth not exclude him unless he exclude himself: Then he thinks thus, What is it keeps me off from Christ? is it my unworthiness? behold, there is merit in Christ: is it my wants? there is enough in the fountain, and Jesus Christ doth not expect that I should carry any thing to him, but rather that I should bring something from him: he doth not expect that I should carry water to the well, only *an empty vessel*: why then should not this fulness in Christ be for me as well as others? While he is thus parlying with himself, the Spirit works a kind of per-

swasion

ſwaſion, that Chriſt is willing that he in particular ſhould taſte of this mercy; then follows the ſecond act which faith puts forth, and that is *conſent*; Well, I will have Chriſt whatever it coſt me.

§. II.

That Conſent is requiſite to faith.

Though *Knowledge* be a neceſſary antecedent to *Faith*, yet it is not enough, there muſt be ſecondly *Conſent*: Faith is ſeated as well in the heart and will, as in the underſtanding: as well in the affection, as in the apprehenſion. *With the heart man believes* *. Scepticks in religion, may have a faith in the head, but not in the heart; they are more *Notion*, then *Motion*: the ſoul conſents to have Chriſt, and to have him upon his own terms. 2.

*Rom. 10 10.

1. As an *Head*; the head hath a double office: it is the *fountaine of* 1.

ſpirits,

spirits, and the *seat of government*: the head is as it were the Pilot of the body, it rules and steers it in its motion. The believer consents to have Christ not only as an Head to send forth spirits, that is *comfort*; but as an head to rule: A sinner would take Christs Promises, but not his Laws: he would be under Christs *benediction*, but not under his *jurisdiction*. A believer consents to have whole Christ; *non eligit objectum*, he doth not pick and choose; but as he expects to sit down with Christ upon the throne, so he makes his heart Christs Throne.

2. 2. The believer consents to have Christ for better for worse, a naked Christ, a persecuted Christ: faith sees a beauty and glory in the reproaches of Christ *, and will have Christ not only *in purple* but when with *John Baptist* he is cloathed *in Camels haire*. Faith can embrace the fire, if Christ be in it. Faith looks upon

* 1 Pet. 4. 14.

upon the Crosse as *Jacobs* ladder, to carry him up to Heaven: Faith saith, Blessed be that affliction, welcome that Crosse which carries Christ upon it.

3. The Believer consents to have Christ purely for love; if the wife should give her consent only for her husbands riches, she should marry his estate rather then his person; * *non est amicitia, sed mercatura*; it were not properly to make a marriage with him, but rather to make a merchandise of him: the believer consents for love, * *amat Christum propter Christum*, he loves Christ for Christ: Heaven without Christ is not a sufficient dowry for a believer: there's nothing *adulterate* in his consent, it is not sinister; there's nothing *forced*, it is not for feare; that were rather *constraint* then *consent*: a consent forced will not hold in Law, it is voluntary. The beauty of Christs person, and the sweetnes of

3.

* Seneca.

* August.

of his disposition, draws the will, which as the *Primum mobile* or master-wheel, carries the whole soul with it.

4. 4. The believer consents to have Christ *pro termino interminabili*, never to part more; he desires an uninterrupted communion with him, he will part with life, but not with Christ: indeed, death when it slips the knot between the soul and the body, it ties it faster between the soul and Christ.

5. 5. The Believer doth so consent to have Christ as he makes a deed of gift *, resigning up all the interest in himself to Christ; he is willing to lose his own Name, and sirname himselfe by the Name of Christ: to lose his own will, and be wholly at Christs dispose: *Ye are not your own**; he resigns up his love to Christ. In this sense the Spouse is said to be *a spring * shut up*. She hath love for Relations, but the

* *Amor non nisi donum amantis.* Guil. Paris.

*1 Cor. 6. 19.

* Cant. 4. 12.

the beſt of her love is kept for Chriſt: The world hath the Milke of her love, but Chriſt hath the Cream of it: the choiſeſt and pureſt of her love is a Spring ſhut up, it is broached onely for Chriſt to drink. This is the ſecond Act of faith.

§. III.

Opening the nature of Recumbency.

The third thing is *Recumbency*. The ſoul having given its conſent that the match ſhonld be made up, and done it *out of choice*, now it caſts it ſelfe upon Chriſt as a man that caſts himſelfe upon the ſtream to ſwim, it makes an holy adventure, it claſps about Chriſt, and ſaith, My Lord, my Jeſus, which is as it were the joyning of hands. This Act of *Recumbency* is ſometimes in Scripture call'd a *coming to Chriſt* *, ſometimes a *leaning upon* * Joh. 6, 37

Cant. 8. 5 upon Christ. This is that faith which justifies.

Now concerning this faith, I shall lay down two Rules. 1. That faith justifies not as a formal cause, but purely as an instrument, *viz.* as it lays hold on Christ the blessed object, and fetcheth in his fulnesse: and in this sense it is call'd a *precious* *2 Pet. 1. 1 *faith**: the worth lies not in *faith*, but in *Christ*, on which it doth centre and terminate; Faith in it selfe considered, is not more excellent than other graces. Take a piece of Wax, and a piece of Gold, of the same Magnitude, the Wax is not valuable with the Gold; but as this Wax hangs at the lavell of some Will, by vertue of which a great Estate is confirmed, and conveighed, so it may be worth many hundred pounds. So faith considered purely in it self, doth challenge nothing more than other graces, nay, in some sense, it is inferiour, it being

being an *empty hand*: But as this hand receives the precious Almes of Chriſts Merits, and is an inſtrument or channell thorow which the bleſſed ſtreams of life flow to us from him; ſo it doth challenge a ſuperiority above other graces.

Indeed, ſome affirme, that the τὸ πιστεύειν, the very *Act* of believing, without reference to the Merits of Chriſt, juſtifies. To which I ſhall ſay but this; 1. Faith cannot juſtifie as it is an *Act*, for it muſt have an object: we cannot (if we make good ſenſe) ſeparate between the *Act* and the *Object*. What is faith, if it do not fix upon Chriſt, but fancy? It was not the people of *Iſraels* looking up that cured them, but the fixing their eye upon the Brazen Serpent. 2. Faith doth not juſtifie as it is a *Grace*. This were to ſubſtitute faith in Chriſts roome, it were to make a Chriſt of Faith. Faith is a good Grace, but a bad

1.

2.

3. Christ. 3. Not as a *Work:* which must needs be, if (as some affirme) it be in lieu of obedience to the *Moral Law.* Then we should be justified by Works, contrary to that, *Ephes.* 2. 9. where the Apostle speaks expresly, *Not of works.* So that it is clear, faith's excellency lies in the apprehending and applying the object Christ: therefore in Scripture we are said to be justified, διὰ τῆς πίστεως, *through* faith as an Instrument deputed *; not διὰ τὴν πίστιν, *for* faith as a formall cause.

*Eph. 2. 8.

2. The second Rule is, that Faith doth not justifie, as it doth *exercise grace.* It cannot be denied but faith hath an influence upon the graces; it is like a silver thred that runnes thorow a Chain of Pearl: it puts strength and vivacity into all the vertues; but it doth not justifie under this Notion. Faith begets obedience: By faith * *Abraham* obeyed: But *Abraham* was not justified

*Heb. 11.

fied as he obeyed, but as he beleeved *. Faith *works by love*, but it doth not juſtifie as it works by love. For as the Sun ſhines by its brightneſſe, not by its heat; though both are inſeparably joyned: ſo faith and love are tyed together by an indiſſoluble knot, yet faith doth not juſtifie as it works by love, but as it layes hold on Chriſt. Though faith be accompanied with all the graces, yet in point of juſtification, it is alone and hath nothing to do with any of the graces. Hence that ſpeech of *Luther*; in the juſtification of a ſinner, Chriſt and faith are alone, *Tanquam ſponſus & ſponſa in thalamo*; As the Bridegroom and Bride in the Bed-chamber. Faith is never ſeparated from the graces, yet ſometimes it is alone. And thus I have ſhewn you the Eſſentials of faith.

* Rom. 4. 3

§. IV.

Shewing what are the fruits and products of faith.

2. I proceede to the Consequentials of faith. There are many rare and supernatural fruits of faith.

1. 1. Faith is an heart-quickning grace, it is the vitall Artery of the soul: *The just shall live by his faith, Hab.* 2.4. When we begin to believe we begin to live. Faith grafts the soule into Christ, as the cion into the stock, and fetcheth all its sap and juyce from that blessed Vine. Faith is the great quickner; it quickens our graces, and our duties.

1. 1. Faith quickens our *graces*; the Spirit of God infuseth all the seeds and habits, but faith is the fountain of all the acts of grace; it is as the Spring in the Watch that moves the Wheels: not a grace stirs

ſtirs till faith ſet it a work. How doth love work? *By faith*! When I apprehend Chriſts love, this doth pullize and draw up my love to him again. How doth humility work? *By faith*! Faith humbles the ſoul; it hath a double aſpect, it looks upon ſin, and a ſight of ſin humbles: it looks upon Free-grace, and a ſight of mercy humbles. How doth patience work? *By faith**! If I believe God is a wiſe God, who knowes what is beſt for me, and can deliver not onely *from* affliction, but *by* affliction: This ſpins out patience. Thus faith is not only *viva*, but *vivifica*: it puts forth a divine Energy and operation into all the graces.

*Jam. 1. 3.

2. Faith animates and quickens our *duties*. What was the blood of Bulls and Goats to take away ſin*? It was their faith in the Meſſiah, that made their *dead Sacrifices* become *living Services*. What are

2.

*Heb. 10. 4

Ordinances, but a *dumb shew*, without the breathings of faith in them? therefore in Scripture it is called, *Jam.5.7. the *prayer of faith**, *Heb.4.2. the *hearing of faith**, *Rom.16.26. and the *obedience of faith**, dead things have no beauty in them, it is faith that quickens and beautifies.

2. 2. Faith is an heart-purifying grace: *Having purified their hearts by faith*, Acts 15. 9. Faith is a Virgin-grace, of a pure and heavenly nature. Faith is in the soule as lightning in the Air, which purgeth; as fire in the Metals, which refines; as Physick in the Body, which works out the disease, Faith works out pride, self-love, hypocrisie: it consecrates the heart: That which was before the Devils Thorow-fare, is now made Gods Enclosure, *1 Tim.3.9. Holding the mystery of faith in a pure conscience.* Faith is an heavenly plant, which will not grow in an impure soile.

Faith

Faith doth not only *justifie*, but *sanctifie*: as it hath one work in heaven, so it hath another work in the heart: He that before was under the power of some hereditary corruption, as soone as faith is wrought there is a sacred vertue coming from Christ for the enervating, and weakening that sin: *the waters are abated*. The woman that did but touch the hemme of Christs Garment felt vertue coming out of him *. The touch of faith hath an healing power: Faith casts the Devil out of the *Castle* of the heart, though still he keeps the *Out-works*. Satan hath a party in a Beleever, but there's a Duel fought every day: and faith will never give over, till, as a Prince, it prevails. *This is the faith of Gods Elect* *. Thou that say'st thou believest, hath thy faith removed the *Mountain* of sin, and cast it into the Sea? What, a beleever, and a drunkard! a beleever, and a swearer! a

* Mark. 5. 27.

* Tit. 1. 1.

beleever, and an Apostate! for shame, either leave thy sins, or leave thy profession: Faith and the love of sin can no more stand together, then two contraries in the same part of the Subject *gradu intensivo*; as light and darkness;

3. Faith is an heart-pacifying grace; Peace is the daughter of faith, *Rom.* 5.1. *Being justified by faith, we have peace with God,* Faith is the Dove that brings an Olive-branch of peace in its mouth; Faith presents God reconciled, and that gives peace. What is it makes Heaven, but the smile of God? Faith puts the soul into Christ, and there's peace; *John* 16. *ult. That in me ye may have peace.* When the Conscience is in a Fever, and burns as hell, faith opens the Orifice in Christs sides, and sucks in his blood, which hath a cooling and pacifying vertue in it. Faith gives us peace in

1. *Trouble*, nay, out of *Trouble*. 1. It gives

gives *Peace in Trouble*: Faith is an heart-pacifying, becauſe an heart-ſecuring grace. When *Noah* was in the Ark, he did not fear the Deluge: he could ſing in the Ark. Faith ſhuts a beleever into the Ark Chriſt: *Lead me to the Rock which is higher than I*, was *Davids* prayer *. Faith plants the ſoul upon this Rock. The *Weſt-Indians* built their Palaces upon the tops of hills: in the Flood the waters covered the hills; but a beleever is built higher: *Iſa.* 33.16. *His place of defence ſhall be the munition of Rocks*: but a man may ſtarve upon a Rock; therefore it follows, *Bread ſhall be given him, &c.* Faith builds a Chriſtian upon the power, wiſdome, faithfulneſſe of God: This is the *munition of Rocks*: and it feeds him with the hidden Manna of Gods love: here is *bread given him*. The way to be ſafe in evil times, is to get faith; this uſhers in peace, and it is ſuch a peace

* Pſ. 61.1.

peace as doth garrison the heart, *Phil.*4.7. *The peace of God shall keep your heart*, φρουρήσει: It shall keep it as in a Tower or Garrison. 2. Faith gathers *peace out of trouble*: joy out of sorrow *, glory out of reproach *. This is the key to *Samsons* Riddle, *Out of the eater came meat*; this explaines that Paradox, * *Can a man gather Grapes of Thorns, or Figs of Thistles?* Yes, of Trials and Persecutions faith gathers joy and peace: here are Figs of Thistles. How were the Martyrs ravished in the Flames? The Apostles were whipt in prison, but it was with Sweet Briar. O how sweet is that peace which faith Breeds? it is a Plant of the Heavenly Paradise; it is a Christians Festival; it is his Musick: it is ἀρχὴ τῆς ἀναπαύσεως, as *Chrysostome* speaks, the anticipation of Heaven.

2. * Joh. 16. 20 * 1 Pet. 4. 14. * Mat. 7. 16

4. 4. Faith is an heart-strengthening grace: a beleever is heart of oke,

oke, he is ſtrong to reſiſt tentations, to bear afflictions, to foil Corruptions; he gives check to them, though not *full mate*. An unbeliever is like *Reuben*, unſtable as water, *he ſhall not excell*. A ſtate of *infidelity*, is a ſtate of *impotency*. A Beleever is as *Joſeph*, who though the Archers ſhot at him, *his bowe abode in ſtrength*. If a Chriſtian be to do any thing, he conſults with faith; this is the ſinew, which if it be cut, all his ſtrength goes from him. When he is call'd out to ſuffering, he harneſſeth himſelf with Faith, he puts on this coat of maile; Faith layes in ſuffering ſtrength, furniſheth the ſoul with ſuffering Promiſes, muſters together ſuffering graces, propounds ſuffering rewards.

But how comes Faith to be ſo ſtrong? *Anſw.* 1. Becauſe it is a piece of Gods Armour; it is a ſhield he puts into our hand: *Eph. 6. 16.* 1.

Above

Above all, taking the shield of Faith: a shield will serve for a breſt-plate, a ſword, if need be, an helmet; it defends the head, it guards the vitals; 2. ſuch a ſhield is Faith. 2. Faith brings the ſtrength of Chriſt into the ſoul; *Phil.* 4. 13. *I can do all things,* ἐν τῷ Χριστῷ ἐνδυναμοῦντι, *through Chriſt that ſtrengthens me.* The ſtrength of faith lies out of it ſelf, it grafts upon another ſtock. When it would have wiſdome, it conſults with Chriſt, whoſe Name is *wonderful, Counſellour*; when it would have ſtrength, it goes to Chriſt, who is call'd the Lion of the Tribe of *Judah.* Chriſt is a Chriſtians Armory, Faith is the key that unlocks it. Faith hangs upon the lock of Chriſt, all its ſtrength lyes here; cut it off from this lock, and it is weaker then any other grace. Chriſt may be compared to that tower of *Cant. 4. 4 *David*, *on which there hang a thouſand bucklers, all ſhields of mighty men.*

men. The faith of all the Elect, theſe ſhields hang upon Chriſt. Faith is an Heroicall grace; the Crown of Martyrdom is ſet upon the head of faith. *By faith they quenched the violence of the fire* *; the fire overcame their bodies, but their faith overcamr the flame. *Heb. 11. 34.

5. Faith is a life-fructifying grace, it is fruitfull. *Julian* upbraiding the Chriſtians, ſaid, that their Motto was *Only beleeve*; and the Papiſts call us *ſolifidians:* Indeed, when faith is alone, and views all the rare beauties in Chriſt, then faith ſets a low value and eſteem upon works: but when faith goes abroad in the world, good works are the handmaids that wait on this Queen. Though we place faith in the higheſt Orb in matter of Juſtification, yet good works are in conjunction with it in matter of Sanctification. 'Tis no wrong to good works to give faith the upper hand, which goes 5.

goes hand in hand with Christ. Good works are not separated from faith, only faith challengeth its seniority. Faith believes as if it did not work, and it works as if it did not believe. Faith hath *Rachels* eye, and
Rom.7.4. *Leahs* womb: *Rom.*7.4. *That ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.* Faith is that Spouse-like grace which marries Christ, and good works are the children which faith bears.

Thus having briefly shewn you the Nature of Faith, I now come to the reflexive *Act*: Have you
1. faith or no? And here let me turne my self, first to Unbelievers, such as cannot find that they have this uniting, this espousing grace; what shall I say to you? Go home and mourn; think with your selves, what if you should die this night? what if God should send you a Letter

ter of ſummons to ſurrender, what would become of you? you want that grace which ſhould intitle you to Chriſt and Heaven: oh, I ſay, mourn: yet mourn not as them *without hope*, for in the uſe of means you may recover a Title. I know it is otherwiſe in our Law-Courts; if a Title to an Eſtate be once loſt, it can never be recovered: but it is otherwiſe here; though thou haſt no Title to Chriſt to day, yet thou may'ſt recover a Title: thou haſt not ſin'd away the hope of a Title, unleſs thou haſt ſinn'd away the ſenſe of ſinning. To ſuch as are reſolv'd to go on in ſinne, I haue not a word to ſay, they are upon the ſpur to go to hell: but to you that have been *prodigall ſonnes*, but are now taking up ſerious reſolutions to give *a bill of divorce* to your ſins; let me encourage you to come to Chriſt, and to throw your ſelves upon his blood; for yet a Title to Heaven is recoverable. *Object.*

Object. 1. *Object.* 1. But saith the sinner, Is there hope of mercy for me? sure this is too good news to be true: I would believe, and repent, but I am a great sinner. *Ans.* And who else doth *Christ come to save* *? whom doth *God justifie but the ungodly* *? did Christ take our flesh on him, and not our sins?

*1 Tim. 1. 15.

*Rom. 4. 5

2. 2. But my sins are of no ordinary die?

Answ. And is not Christs blood of a deeper purple then thy sins? is there not more *vertue* in the one, then there can be *venom* in the other? what if the devil doth magnifie thy sins, canst not thou magnifie thy Physician? cannot God drown one sea in another, thy sinnes in the Ocean of his mercy?

3. 3. But my sins are of a long standing?

Answ. As if Christs blood were only for new and fresh wounds? We read that Christ raised not only the

the daughter of *Jairus*, which was *newly dead*, and the widows ſonne which was *carried forth to burying*; but *Lazarus, that had layn four dayes in the grave*, and began to putrefie: and hath Chriſt leſſe vertue now in Heaven then he had upon earth? if thine be an old wound, yet the medicine of Chriſts blood applied by faith, is able to heale it: therefore ſink not in theſe quick-ſands of deſpair. *Judas* his deſpair, was worſe in ſome ſenſe then his Treaſon. I would not encourage any to go on in ſinne, (God forbid,) 'tis ſad to have old age and old ſins. It is hard to pull up an old tree that is rooted, it is eaſier to cut it downe for the fire; but let not ſuch deſpair: God can give an old ſinner a new heart, he can *make ſprings in the deſart**: Have not others been ſet forth as paterns of mercy, who have come in at the twelfth houre? Therefore break off the league with ſinne,

*Iſa. 30. 19

throw thy self into Christs arms
*Joh. 6. 37 say, Lord Jesus, thou hast said, **Those which come to thee, thou wilt in no case cast out*

2 2. Let me turne my self to the people of God, such as upon a serious scrutiny with their own hearts, have ground to beleeve that they have faith, and being in the faith are ingrafted into Christ: read over your Charter, *All things are yours*: things present, and to come: You are the heirs on which God hath setled all these glorious priviledges *Give wine*, saith *Solomon*, *to them that*
*Prov. 31. 6. *are of heavy hearts* *. But while I am going to pour in this wine of consolation, me thinks, I hear the Christian sadly disputing against himself, that he hath no right to this Charter.

CHAP

CHAP. XXI.

The Beleevers Objections anſwered.

THere are three great Objections which he makes: *Object.* 1. Alas, ſaith he, I cannot tell whether I have faith or no? *Object.* 1.

Anſw. Haſt thou no faith? how didſt thou come to ſee it? a blind man cannot ſee: thou canſt not ſee the want of grace, but by the light of grace. *Queſt.* But ſure, if I had faith I ſhould diſcern it? *Anſ.* 1. Thou mayeſt have faith, and not know it: a man may ſeek for that ſometimes which he hath in his hand. *Mary* was with Chriſt, ſhe ſaw him, ſhe ſpake with him, yet her eyes were held that ſhe did not know it was *Chriſt*: the child lives in the womb, yet doth not know that it lives. *Anſw.* *Queſt.* *Anſw.* 1.

2. Faith oft lies hid in the heart, and we ſee it not for want of ſearch; the fire lies hid in the embers, but blow aſide the aſhes, and it is diſcernable: Faith may be hid under fears, temptations; but blow away the aſhes. Thou prizeſt faith; hadſt thou a thouſand Jewels lying by, thou would'ſt part with all for this Jewel: no man can prize grace but he that hath it. Thou deſireſt faith, the true deſire of faith is faith. Thou mourneſt for want of faith; diſpute not, but beleeve; what are theſe tears but the ſeeds of faith?

Object. 2. *Object.* 2. But my faith is weak, the hand of it ſo trembles, that I fear it will hardly lay hold upon Chriſt?

Anſw. *Anſw.* There are ſeven things which I ſhall ſay in reply to this.

1. 1. A little faith is faith; as a ſparkle of fire is fire: though the pearl of faith be little, if it be a true pearl, it ſhines in Gods eyes. This little grace

grace is the ſeed of God *, and it ſhall never die, but live as a ſparkle in the main ſea. 2 A weak faith will entitle us to Chriſt as well as a ſtronger. *To them that have obtained like precious faith,* 2 Pet. 1. 1 not but that there are degrees of faith; as faith *purifies*, ſo all faith is not alike one is more then another; but as faith *juſtifies*, faith is *alike precious*; the weakeſt faith juſtifies as well as the faith of the moſt eminent Saint; a weak hand will receive the almes: for a man to doubt of his grace becauſe it is weak, is rather to rely upon grace, then upon Chriſt. 3. The Promiſe is not made to ſtrong faith, but to true. The Promiſe doth not ſay, Who ever hath a faith that can remove mountains, that can ſtop the mouth of Lions, ſhall be ſaved; but *whoever believes*, be his faith never ſo ſmall, the Promiſe is made to true faith, and for the moſt part to weak. What is a grain of muſtard-

* 1 Joh. 3. 9

2.

3.

ſtard-ſeed, what is a bruiſed reed, but the emblem of a weak faith? yet the Promiſe is made to theſe: *A bruiſed reed he will not break**. The words are a *miosis*, where the leſſer is put for the greater: *He will not break.* that is, hee will bind up: Though Chriſt chides a weak faith, yet that it may not be diſcouraged, he makes a Promiſe to it. *Hierom* obſerves upon the Beatitudes, there are many of the Promiſes made to weak grace: *Matth.* 5. 3. *Bleſſed are the poor in ſpirit; Bleſſed are they that mourn,* ver. 4. *Bleſſed are they that hunger,* ver. 5.

*Mat. 12. 20.

4. 4. A weak faith may be fruitfull; weakeſt things do multiply moſt. The Vine is a weak tree, it is born up and underpropt, but it is fruitfull; it is made in Scripture the Emblem of fruitfulneſſe*. The Thiefe on the Croſſe, when he was newly converted, he had but a weak faith; but how many precious cluſters grew upon that

*Pſal. 128.

that vine! *Luk.* 23.40. he chides his fellow-thief; *Doſt thou not fear God?* he falls to ſelf-judging, *we indeed ſuffer juſtly*: he believes in Chriſt when he ſaid, *Lord*: he makes an heavenly prayer, *remember me when thou comeſt into thy kingdome*: here was a young plant, but very fruitful. Weak Chriſtians oft are more fruitful in affections; how ſtrong is the firſt love, which is after the firſt planting of faith! Luk. 23. 40. Verſe 41.

5. A Chriſtian may miſtake, and think he is weak in faith becauſe he is weak in aſſurance, whereas faith may be ſtrongeſt when aſſurance is weakeſt; aſſurance is rather the fruit of faith: The woman of *Canaan* was weak in aſſurance, but was ſtrong in Faith. Chriſt gives her three repulſes, but her faith ſtands the ſhot; ſhe purſues Chriſt with an holy obſtinacy of faith, inſomuch that Chriſt ſets a trophy of honour upon her faith, * *O woman, great is thy faith*: it may be a ſtrong faith, though it doth not 5. * Mat. 15. 28.

see *the print of the nailes*: it is an heroicall faith that can swim against winde and tyde, *believe against hope* *. Christ sets the crown upon the head of faith, not of assurance. *Joh.* 20. 29. *Blessed are they that have not seen, and yet have believed.*

*Rom. 4. 18.

6. 6. God hath most care of weak believers; the mother tends the weak child most: *God will gather the lambs with his armes, and carry them in his bosome* *. The Lord had a great care of his weak Tribes: when *Israel* march'd towards *Canaan*, the Tribes were divided into several companies or Brigades: now it is observable, all the weak Tribes were not put together, lest haply they should discourage one another, and so have fainted in their march; but God puts a strong Tribe to two weak Tribes; as *Issachar*, *Zebulon*, two weak Tribes, and *Judah* a victorious Tribe; therefore he gives the Lion in his standard: surely this was not with-

*Isa. 40. 11

without a myſtery; to ſhew what care God hath of his weak children, CHRIST the Lion of the Tribe of *Judah* ſhall be joyned to them.

7. Weak faith is a growing Faith; 'Tis reſembled by the grain of Muſtard-ſeed, of all ſeeds the leaſt; but when it is grown, it is the *greateſt among herbs, and becometh a Tree, ſo that the birds of the air come and lodge in the Branches thereof**. Faith muſt have a growing time; The ſeed ſprings up by degrees; Firſt the Blade, and then the Eare, and then the full Corn in the Eare: the ſtrongeſt faith hath ſometimes been weak. The faith that hath been renowned in the world, was once in its infancy and minority: Grace is like the waters of the Sanctuary, which did riſe higher and higher. Wait on the Ordinances, theſe are the breſts to nouriſh faith: be not diſcouraged at thy weak faith, though it be now in the

7.

* Mat. 13. 32.

the blossome, and bud, it will come to the full flower.

Object. 3. *Object.* 3. But, saith a childe of God, I fear I am not elected:

Answ. *Answ.* What, a Beleever and not elected? Who told thee thou wert not elected? Hast thou any skill in the black Book of Reprobation? The Angels cannot unclasp this Book, and wilt thou meddle with it? Which is our duty to study, Gods *Secret will*, or his *Revealed*? 'Tis a sin for any man to say he is a Reprobate. That which keeps him in sinne, must needs be a sinne; but this Opinion keeps him in sinne, it cuts the sinews of endeavour. Who will take paines for heaven that gives up himselfe for lost? O Beleever! be of good comfort; thou needest not look into the Book of Gods Decree, but look into the Book of thy heart, see what is written there: he that findes the Bible copied out into his heart, his

nature

nature transformed, the byasse of his will changed, the signature and engravings of the Holy Ghost upon him, he doth not look like a Reprobate.

When you see the fruits of the earth spring up, you conclude the Sun hath been there; 'Tis hard to climb up into Election: but if we finde the fruits of holinesse springing up in our hearts, we may conclude, the Sun of Righteousnesse hath risen there, 2 *Thes.* 2. 13. *God hath from the beginning chosen you to salvation by the Sanctification of the Spirit.* By our Sanctification we must calculate our Election. Indeed, God in saving us, begins at the highest Link in the Chaine, *Election*; but we must begin at the lowest Link of the Chaine, *Sanctification*, and so ascend higher.

Therefore laying aside all disputes, let me poure in of the Wine of consolation. Thou who art a Be-

Beleever, (and though thou wilt not affirm it, yet thou dareſt not deny it without ſin) let me do two things, ſhew you your happineſſe, then your duty.

1. 1. *Behold your happineſſe:* all the things which you have heard of, preſent and to come, are your portion and prerogative. What ſhall I ſay to you? All my apprehenſions fall ſhort: When I ſpeak of things to come, I know not how to expreſſe my ſelfe but by a deep ſilence, and aſtoniſhment. O the Magnitude and Magnificence of the Saints glory! The aſcent to it is ſo high, that it is too high for any mans thoughts to climb: The moſt *ſublime ſpirit* would here be too low and jejune. How happy art thou, O Beleever! if God himſelfe can make thee bleſſed, thou ſhalt be ſo: If being inveſted with Chriſts Robes, enamell'd with his beauty, repleniſhed with his love: If all the dimenſi-

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ons of glory will make thee bleſſed, thou ſhalt be ſo. O the infinite ſuperlative happineſſe of a Beleever! All things to come are his. What? To have the ſame Joynture with the Angels, thoſe bleſſed Spirits! Nay, to ſpeake with reverence, to have a partnerſhip with God himſelf! to ſhare in the ſame love, to be enriched with the ſame glory which did ſparkle forth in the humane nature of Chriſt * ! How amazing is this! the thoughts of it are enough to ſwallow us up. O what an inheritance is he born to, who is new borne? Suppoſe he is poore in the world, and deſpiſed, (The King of the *Moors* was offended at Religion, becauſe the Profeſſors of it were poore,) I ſay to him as our Saviour, * *Bleſſed are ye poore, for yours is the Kingdome of God.* All things to come are yours. Who would not be a Beleever!

* Joh. 17. 22.

* Luk. 6. 20.

leever! O that I might tempt such to Christ as yet stand out.

2. 2. *Learn your duty.* Mercy calls for Duty.

CHAP. XXII.

Shewing the Duties of a Beleever by way of Retaliation.

THere are severall Duties which I would presse upon Beleevers; and they branch themselves into nine particulars.

1. *Branch.* 1. Admire, and thankfully adore the love of God in setling this rich Charter upon you. How was *David* affected with Gods goodnesse? 2*Sam.*7.19. *Thou hast spoken of thy servants House for a great while to come.* So should we say, Lord, thou hast not only given us things present,

ſent, but thou haſt ſpoken of thy ſervants for a great while to come, nay, *for ever*. It will be a great part of our work in heaven to admire God: let us begin to do that work now which we ſhall be for ever doing. Adore free-grace; free-grace is the hinge on which all this turns; Every link in this golden chaine is richly enamell'd with free-grace; Free-grace hath provided us a plank after ſhipwrack. When *things paſt* were forfeited, God hath given us *things to come*. When we had loſt Paradiſe, he hath provided heaven. Thus are we raiſed a ſtep higher by our fall. Set the Crown upon the head of free-grace. O to what a Seraphicall frame of ſpirit ſhould our hearts be raiſed! How ſhould we joyn with Angels and Arch-Angels in bleſſing God for this! 'Tis well there is an eternity coming; and truly that will be little enough to praiſe God. Say as that ſweet

Singer

Ps. 103. 1. Singer of Israel, *Psal.* 103. 1. *Blesse the Lord, O my soul*; Or as the Original will bear, ברכי נפשי את יהוה. Bow the Knee, O my soul, before the Lord. Thus should a Christian say, All things in heaven and earth are mine; God hath setled this great portion upon me, *Bow the Knee, O my soul*, praise God with the best instrument, the *heart*; and let the instrument be screwed up to the highest, doe it with the *whole* heart. When God is tuning upon the string of mercy, a Christian should be tuning upon the string of Praise, I have given you but a taste of this new Wine: yet so full of Spirits it is, that a little of it should enflame the heart in thankfulnesse. Let me call upon you, who are the heirs apparent to this rich inheritance, *Things present and to come*; that you would get your hearts elevated, and wound up into a thankfull frame. 'Tis not

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an handſome poſture, to ſee a Chriſtian ever complaining when things go croſſe. O do not ſo look upon your troubles, as to forget your mercies. Bleſſe God for what is to come: and to heighten your praiſes, conſider God gives you not one of theſe things, but he gives you himſelf. It was *Auſtins* prayer. Lord, ſaith he, What ever thou haſt given me, take all away, only give me thy ſelf: You have not only the gift, but the Giver. O take the Harp and Violl; if *you* do not bleſſe God, who ſhall? where will God have his praiſe? he hath but a little in the World. Praiſe is in it ſelf an high Angelical work, and requires the higheſt ſpirited Chriſtians to perform it. Wicked men cannot praiſe God: they can ſay, *God be thank'd*; but as it is with the Hand-Diall, the finger of the Diall is at twelve, when the Diall hath not moved one mi-

Da mihi te Domine.

nute? So, though the tongues of wicked men are forward in praiſe, yet their hearts ſtand ſtill. Indeed, who can praiſe God for theſe glorious priviledges to come, but he that hath the Seale of the Spirit to aſſure him that all is his? O that I might perſwade the people of God to be thankfull.

*Pſa.62.1 *Make Gods Praiſe glorious**. Let mee tell you, God is much taken with this frame; Repentance is the joy of Heaven, and Thankfulneſſe is the muſick of Heaven: let not God want his muſick; let it not bee ſaid, God hath more Murmurers than Muſicians; *Who ſo offereth praiſe, glorifies me**.

*Pſ.50.ult

2. If all things to come are yours, live ſuitable to thoſe glorious hopes: you that look for things *to come*, let mee tell you, God looks for ſomething *preſent* from you; namely, that your lives

be answerable to your hopes *What manner of persons ought you to be?* 2 Pet. 3. 11. You have heard what manner of *priviledges* you shall have; I, but what manner of *persons* ought you to be? Those that look to differ from others in their *Condition*, must differre from them also in their *Conversation.* Wherefore beloved, *seeing you look for such things, be diligent that you may be found of him in peace without spot* *. We would all be glad to be found of God *in peace*, then labour to bee found *without spot.* Spot not your faces, spot not your consciences; live as those who are the Citizens and Burgesses of this new *Jeruſalem* above. Walk as Christ did upon earth. There are three steps in which we should follow Christ.

* 2 Pet. 3. 14

1. In *sanctity*: his was an holy life; *Which of you convinceth me of sinne?* 1. Joh. 8. 46.

sinne? Though he was *made sin*, yet he knew no sinne. The very divels acknowledged his holinesse: we know thee who thou art, *The holy One of God.* Oh be like Christ; tread in his steps. In the Sacrament, *wee shew forth the Lords death* *: And in an holy conversation wee shew forth his *life.* The holy oyle, wherewith the Vessels of the Sanctuary were to be consecrated, was compounded of the purest ingredients *, which was a Type and Embleme of that Sanctity which should rest upon the godly; their hearts and lives should be consecrated with the holy oyle of the Spirit. How doth it discredit and as it were intomb the honor of religion when men profess they look for heaven, yet there is nothing of heaven in them; if there be light in the lanthorn, it will shine out: and if grace be in the heart, it will shine forth in the conversation.

*1 Cor. 11 26.

*Exod. 30 31.

It is a great sinne in these times to be bewailed, the looseness of Professors: even those that we hope (by the rule of charity) have the sap of grace in their heart, yet do not give forth such a sweet savour in their lives: How many under the Notion of Christian Liberty, degenerate into Libertinisme. The carrage of some that go for Saints is such, that it would make men afraid to embrace Religion. What *Chrysostome* saith of the Contentions of the Church in his time; (If, saith he, a Gentile should come and say, I would bee made a Christian; yet when hee sees such a spirit of Dissension among them; one of *Paul*, and another of *Apollo*, such are the diversity of opinions, that hee knowes not which to chuse, but must returne to his Gentilisin againe:) The same may I say of the looseneſſe, if not *scandals* of some Professors; If a stranger

ſhould come from beyond Sea, and ſee the miſcarriages of many, their Covetouſneſſe, their Licentiouſneſſe; had hee no other Bible to read in, but the lives of ſome Profeſſors, hee would turne back again, and reſolve never to be made a Chriſtian. *Pudet hæc opprobria nobis*——. What a ſhame is this? Did Chriſt walk thus when hee was upon earth? His life was a pattern of Sanctity! You that are Profeſſors, your ſinnes are ſinnes of unkindneſſe, they go neareſt to Chriſts heart. Do you live as thoſe who have hope of things to come? is Chriſt preparing Heaven for you, and are you preparing Warre againſt him? *Is this your kindneſſe to your friend?* O conſider how you wound Religion; Your ſinnes are worſe then others. A ſtaine in a black cloth is not ſo eaſily ſeen or taken notice of; but a ſpot in a piece of Scarlet, every ones eye

is upon it. The ſinnes of wicked men are not ſo much wondred at; they can do no other, theirs is a ſpot in black; but a ſinne in a Profeſſor, this is like a ſpot in a bright Scarlet, every ones eye is upon it, this wounds the honour of Religion: The *deviation* of the godly is as odious as the *devotion* of the prophane. Oh that there were ſuch a luſtre and majeſty of holineſſe in the lives of Profeſſors, that others might ſay, Theſe look as if they had been with Jeſus, they live as if they were in Heaven already. *Aaron* muſt not onely have Bels, but Pomegranates, which were for ſavour, as the other were for ſound. It is not enough to diſcourſe of godlineſſe, or to make a noiſe by a Profeſſion: What are theſe Bels without the Pomegranates, *viz.* a life that caſts a ſavour in the Church of God?

2. Walk as Chriſt did, *in Humi-* 2

lity. His life was a pattern of Humility. He was the Heir of Heaven, the God-head was in him, yet he washeth his Disciples feet *John* 13. 6. *He poured water into a Bason, and began to wash his Disciples feet, and to wipe them with the Towel.* No wonder it is said, that he came *in the form of a servant*; he stands here with his Bason of water and a Towel; nay he did not onely humble himself to the Disciples feet, but he humbled himself to the death, *even the death of the cross*, *Phil.* 2. 8. Tread in this step of Christ, be humble; the humble Saint looks like a Citizen of heaven. Humility is the vail of a Christian: Christs Bride never looks more beautifull in his eye, than when she hath on this vail. *Be ye* 1 Pet. 5. 5 *clothed with humility* *, Humility, as it hides anothers error, so it hides its own graces; grace shines brightest thorow the Mask of humility.

Moses

Moses face ſhined, but he wiſt not that it ſhined. What are all our duties without humility? Incenſe ſmells ſweeteſt when it is beaten ſmall *; when the Incenſe of our duties is beaten ſmall, then it ſends forth its moſt fragrant perfume. Humility ſtudies its own unworthineſſe, it looks with one eye upon grace, to keep the heart *chearful*, and with the other eye upon ſinne, to keep it *humble*. Better is that ſinne which humbles me, then that duty which makes me proud! Humility gives all to Chriſt; as *Joab* when he had gotten a victory, ſends for King *David*, that he might carry away the Crown of it: So doth the humble Chriſtian, when he hath gotten the victory over a corruption, he ſets the Crown upon the head of Chriſt: if he hath ſtrength to go thorow duties, he writes Chriſt and free grace upon all. *I laboured more abundantly then they all;*

Exod. 34. 29.

* *Species aromaticæ cùm in pulverem redigantur, ſuaviſſimè redolent.*

yet

yet not I, but the grace of God which was with me, 1 *Cor.* 15. 10. You that look for things above, let me tell you, the way to ascend is to descend; the lower the tree roots, the higher it shoots up: would you shoot up in glory, would you be tall Cedars in the Kingdome of God? be deeply rooted in Humility. Humility is compar'd by some of the Fathers to a *Valley*; we must walk to heaven thorow this valley of Humility. Humility is such a precious Herb, as growes not in the garden of Philosophy; that is rather *Humanity*, then *Humility*. Humility distinguisheth Christs Spouse from harlots. Hypocrites grow in knowledge; but not in humility. *Knowledge puffs up*, 1 *Cor.* 8. 1. 'Tis a Metaphor taken from a pair of Bellowes, that are blown up and fill'd with winde. He that is proud of his knowledge, the Devil cares not how much he knows.

ἡ γνῶσις φυσιοῖ.

knows. It is obſervable in the old law that God hated the very reſemblance of the ſinne of pride, he would *have no honey mingled in* their offering; *Ye ſhall burne no leaven, nor any honey in any offering of the Lord made by fire* *. Indeed, leaven is ſoure, but what is there in honey that ſhould offend? why no honey? becauſe honey when it is mingled with meale *or flower, maketh it* to riſe, and ſwell, therefore the people of *Iſrael* muſt mingle no honey in their offering. This was to let us ſee how God hated the reſemblance of this ſinne of pride. Be humble. * Lev. 2. 11

3. Be like Chriſt *in Charity*; Chriſts life was a life of charity; he breath'd nothing but love; he was full of this ſweet perfume: as his *Perſon* was lovely *, ſo was his *Diſpoſition*, he was compos'd all of love: his lips dropp'd honey, his ſide dropp'd blood, his heart dropp'd love. 3. * Cant. 5. 16.

love. You that expect these glorious things to come, live as Christ did; *live in love*: Oh that this spice might send out its fragrant smell among Christians! *We know we are passed from death to life, because we love the brethren* *. Dost thou love the Person of Christ, and hate the picture? *He that loves him who doth beget, loves him also that is begotten* *. There are two Devils which are not fully cast out of Gods own people, The *devil of vaine glory*, and the *devil of uncharitableneſse*. Are we not Fellow-Citizens? Doe wee not all expect the same Heaven? Nay, are we not Brethren? which should be a sufficient bond to knit us together in amity. We have all the same Father, *God*; We are borne of the same Mother, the *Church*; we are begotten of the same seed, the *Word*; We suck the same breſts, - *the Promiſes*;

* 1 Joh. 3. 14.

* 1 Joh. 5. 1

Wee

Wee feed at the ſame Board, *the Table of the Lord*; We wear the ſame cloathing, *the Robe of Chriſt's Righteouſneſſe*; We are partners in the ſame glory, *the inheritance of the Saints in light*. And ſhall we not love? There is indeed a bleſſed ſtrife, when the Saints ſtrive for the faith: but this is a ſtrife that conſiſts of unity; *Striving together for the faith of the Goſpel*, *Phil.* 1. 27*. You that look for things to come, live ſuitably to your hopes: Walke as Chriſt did, that ſome of his beams may ſhine in you, and his life may be as it were copied out in yours.

* συναθ. λοῦντες.

3. The third duty is, If things to come are a Beleevers, be content though you have the leſſe of things preſent: *Having food and rayment, let us be therewith content**. Oh what a rich eſtate hath a Beleever! he is to be valued

3. *Branch.*

* 1 Tim. 6. 8.

valued according to that which is in reversion. Things to come are his. If you were to take an estimate of a man's Estate, would you value it by that which hee hath in his House, or by his Land? Perhaps he hath little in his house, little money, or plate; but he is a landed man, There lies his Estate. While we are in this *House of Clay*, we have but little. Many a Christian can hardly keepe life and soule together; but, hee is a *landed man*, things to come are his; then be content with the lesse of things present: If wee have but a small fore-crop, we shall have a great after-crop; it is sufficient if we have but enough to beare our charges till we come to Heaven. An Heire that hath a great Estate beyond Sea, though hee hath but a little money for his voyage thither, he will bee content. If a Christian hath but enough

nough to pay for his passage, till he comes at Heaven, it is sufficient; as *Seneca* said to his friend *Polibius* *, Never complaine of thy hard fortune, as long as *Cæsar* is thy friend. So I say to a Beleever, Never complaine as long as Christ is thy friend; hee is preparing the Heavenly Mansions for thee. If thou complainest of any thing, let it be of thy complaining. Should not *Hagar* have been content, though the water were spent in her Bottle, when there was a Well so neare? God hath made a Deed of gift, he hath given Christ to a Believer, and in him all things, things present and to come, Grace and Glory *; is not here enough to make him content? But, saith the Christian, I want present comforts. Consider, the Angels in Heaven are rich, yet they have no money; thou hast things to come, Angels riches, such as cannot stand with repro-

* *Fas tibi non est de fortunâ conqueri, salvo Cæsare.* Sen.

* Psal. 84. 11.

reprobation; bee content then with the leſſe of things preſent. The Philoſophers, who never underſtood one ſyllable of this Charter, did contemne riches, and preferr'd a contemplative life; what poore contemplations were thoſe? certainly a man that lives by faith, may have more ſweet content in his ſoule by the meditation of things to come, then a worldly man by the enjoying things preſent.

4. Branch. 4. Labour for ſuch an high degree of faith, as to make theſe things to come, preſent. Faith and Hope are two Siſters, and are very like, they differ thus; Hope looks at the *excellency* of the Promiſe, faith at the *certainty* of it: now faith looking at the infallible truth of him that promiſeth, thus it makes things to come preſent. Faith doth antedate glory, it doth ſubſtantiate *things not ſeen**:

ſeen*: Faith alters the Tenſes, it puts the Future into the Preſent Tenſe, *Pſalm.* 60. 6. *Gilead is mine, Manaſſeh is mine, Ephraim is the ſtrength of my head, &c.* Thoſe places were not yet ſubdued, but God had ſpoken *in his holineſſe*, he had made *David* a promiſe, and he beleeved it, therefore hee looked upon them as already ſubdued: *Gilead is mine, &c.* So ſaith faith, God hath ſpoken in his holineſſe, hee hath made me a promiſe of things to come, therefore Heaven is mine already. When one hath the reverſion of an houſe, ſaith hee, This houſe is mine, Oh that wee had this *Art* of Faith, thus to anticipate Heaven, and make things to come preſent. Thou who art a Beleever, Heaven is thine now; thy head is already glorified; nay, heaven is begun in thee, thou haſt ſome of thoſe joyes which

*Heb. 11. 1.

are the *primitiæ*, the first-fruits of it. A Christian by the eye of faith, through the Perspective-glass of the promise, may see into Heaven. Faith sees the Promise fulfilled before it be fulfilled. Faith sets to its hand: *Item*, Received so much, before it be paid. Had we a vigorous faith, we might be in Heaven before our time: That which a weake beleever hopes for, a strong beleever doth in some kinde possesse. Oh that wee could often take a prospect of the Heavenly Paradise: *Walke about Sihon, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her Palaces**: So, Walke into the Heavenly Mount, see what a glorious situation it is, go tell her Towers, see what an inheritance you have; see your beauty and Nobility, behold your Scutchion: Oh that wee could thus

*Psal. 48. 12, 13

thus breath our faith up this Mount of Heaven every day. Do not ſay, All this ſhall be mine; but, It is mine already: my Head is there, my faith is there, my heart is there: could we thus living up to the height of our faith, reallize and antedate things to come, how would all preſent thing vaniſh! if a man could live in the Sunne, the earth would not appear: when Saint *Paul* had been wrapped up into the third Heaven, the earth did hardly appeare ever after: ſee how he ſcornes it, *I am crucified to the world*: it was a dead thing to him, hee had begun Heaven already; thus it is with a man that is Heavenlized. You Saints that are earthly, the eye of your faith is blood-ſhot: it is the character of a ſinner, *he cannot ſee afarre off* *, 2 *Pet.* 1. 9. like a man who hath bad eyes, that can ſee but juſt before him. Faith

* μυωπάζων.

carries the heart up to Heaven, and brings Heaven downe into the heart.

5. *Branch.* 5. If all things to come are yours, then walke chearfully with God, put on your *white robes*: hath a Beleever a title to Heaven? what, and sad? *Wee rejoyce in hope of the glory of God*, Rom. 5. 2. It is but a while, 'tis but putting off the earthly clothes of our body, and wee shall bee clothed with the bright robes of glory, and can a Beleever bee sad? See how Christ doth secretly check his Disciples for this, *Luke* 24. 17. *What manner of communications are these, while you walke and are sad?* What, sad and Christ risen? So I say to beleevers; *Things to come are yours*: why walke ye and are sad? let them bee out of heart, who are out of hope. Oh rejoyce in God: when the lead of the flesh begins to sink, let the cork of faith swim a-

above! How doth the heir rejoyce in hope of the Inheritance! How doth the Apprentice rejoyce to think of coming out of his time! Here we are kept under by ſinne, and a childe of God is forced ſometimes to do the devils work, but ſhortly death will make us free; there is an eternall Jubile coming, therefore *rejoyce in the hope of the glory of God.* Can wicked men rejoyce that have their portion in this life, and cannot hee rejoyce that hath a reverſion of Heaven? Are the waters of *Abanah* and *Pharpar* like to the waters of *Jordan?* O ye Saints, think into what a bleſſed condition you are now brought! is it not a ſweet thing to have God appeas'd? is it not a matter of joy to be an heire of the promiſe? *Adam* in Paradiſe had choice of all the trees, one only excepted. The Promiſes are the trees of life, thou

may'ſt walk in the garden of the Bible, and pluck from all theſe trees. Who ſhould rejoyce if not a Chriſtian? he hath never ſo much cauſe to be ſad, as he hath to bee chearfull.

Object. 1. *Object.* 1. But my ſinnes trouble me.

Anſw. *Anſw.* 'Tis true: That ſinne will not forſake thee, is matter of ſadneſſe; but that thou haſt forſaken ſinne, is matter of joy: Sinne is a talent of lead. That thou canſt not runne ſo faſt as thou would'ſt in the wayes of God, is matter of ſadneſſe: but that thou goeſt without halting, (in regard of uprightneſſe,) this is matter of joy; and for your comfort remember, ſhortly you ſhall ſinne no more, all things ſhall be yours *but ſinne.*

Object. 2. *Object.* 2. But we are bid to mourn.

Anſw. *Anſw.* I would not ſpeak againſt holy

holy mourning; while we carry fire about us, we muſt carry water; as long as the fire of ſinne burns in our breſts, we muſt carry tears to quench it. But conſider, 1. Spirituall joy and mourning may ſtand together; ſometimes it rains and ſhines at once: when there is a ſhower in the eyes, there may be ſunſhine in the heart: in religion, mourning and muſick are not inconſiſtent. 2. The end why God makes us ſad, is to make us rejoyce; he doth not require ſorrow for ſorrow, but it is ordain'd to be *ſal & condimentum*, as ſauce to make our joy reliſh the better: *we ſowe in tears, that we may reap in joy.* 3. The ſweteſt joy is from the ſoureſt tears: Chriſt made the beſt wine of water *: the pureſt and moſt excellent joy is made of the waters of true repentance: the Bee gathers the beſt honey off the bittereſt herbs: Tears

* Joh. 2.

are the breeders of ſpirituall joy. When *Hannah* had wept, ſhe went away, and was no more ſad. Thoſe clouds are very uncomfortable that never have any ſunſhine: That mourning which dies the ſoul all in ſable, *viz.* that hath no place for rejoycing, I ſhall rather think it deſpair, then true remorſe; The ſame God who hath bid us mourn, hath alſo bid us rejoyce, *Phil* 4.4. 'Tis an excellent temper to be ſerious, yet chearfull. Jeſus Chriſt loves the ſanguine complexion: joy puts livelineſs and activity into a Chriſtian, it oyls the wheels of the affections; an heavy mind makes a dull action: *the joy of the Lord is your ſtrength**. The penſive melancholy Chriſtian doth diſparage the glory of Heaven: What will others ſay? Here is one that ſpeaks of *things to come*, and of a *Crown laid up*, but ſure he doth not believe it: ſee how ſad he is! what

*Neh. 8. 10.

a-

ado is here to make a child of God chearfull! ſhall we need bid an Heire rejoyce in the Eſtate befallen him? let me tell you. You who *refuſe conſolation*, are not fit perſons to praiſe God: 'Tis a kind of Soleciſme, to praiſe God with a ſad heart: *I will ſing praiſes*, Pſal 108.v.1. 'Tis more proper to ſing praiſes, then to weep them. Rejoyce, O Chriſtian, lift up thy creſt, triumph in the hope of theſe μέλλοντα, things to come: it is not enough that there be joy within the firmament of a Chriſtians heart but it muſt ſhine out in his countenance.

Sixth *Duty*. If all things to come are a believers, let him not envy them who have only things preſent. God often wrings out the waters of a full cup to wicked men, but there are dregs at the bottom. Indeed, the proſperity of ſinners is a great temptation: *David* ſtumbled at it, and 6. *Branch.*

and had almost fallen; *Psal.* 73. *My feet had well nigh slipt:* It is not matter of envy but pity, to see men thrive in a way of sinne; a fool is in gay cloaths, but do you envy him? a man under a sentence, going up the ladder, do you envy him? *They that will be rich fall into temptations and a snare,* 1. Tim. 6. 9. Do you envy a man who is fallen into a snare? wicked men have that guilt which imbitters their comforts, so that they may be said to want what they have *: as a man who hath great possessions, yet having a fit of the Stone or Gout, while he is in that torment he may be said not to have them, because the comfort of them is taken away. A believer hath better things then these; *things to come:* Wicked men have a Crowne of unrighteousness, he hath *a Crown of righteousness*; they have robes (and perhaps stained with *the blood of innocents*) *, he hath the bright

Quis ærario, quis plenis loculis invidet? Sen.

*δῶρα ἄδωρα.

*Jer. 19. 3.

bright robe of glory. *Envy not the oppressour, and choose none of his wayes:* * better is sanctified adversity, then successefull impiety. * Prov. 3. 31.

Seventh *Duty.* Be supported in want of spirituall comfort: spirituall joy is a sweet thing, this is the spiced wine that *causeth the lips of them who are asleep to speak:* * this is the *hidden Mannah,* the bunch of grapes that growes upon the *true vine*; this is the Saints banqueting stuffe; how sweet is it to have Word, and Spirit, and Conscience speaking peace! in the mouth of these three witnesses faith is confirmed. But, saith the poor soul that goes mourning, It is not so with me, I have not the Privy Seale of Heaven, I want assurance. Well, do not give over waiting. We read, *John 6.* 19. the Disciples were in the ship, and there arose a great storm, *And when they had rowed about twenty five,* 7. *Branch.* * Cant. 7. 9

five, or thirty furlongs, they see Jesus. This, O Christian, may bee thy case, there is a tempest of sorrow risen in thy heart; and thou hast rowed from one Ordinance to another, and hast no comfort: Well, bee not discouraged, do not give over rowing; thou hast rowed but three or foure furlongs, perhaps when thou hast rowed twenty five or thirty furlongs, thou may'st see Jesus, and have a comfortable evidence of his love; but suppose thou shouldest row all thy life long, and not have assurance, there are two things should support the heart in want of spirituall joy.

1. *Supporter.*

1. God denies comfort to exercise grace. We are impatient if we have not comfort presently; and truly, did we carve for our selves, we should often cut the worst piece; a Christian would ever bee upon Mount *Tabor*, looking into *Canaan*, he

he is loath to come downe into the valley, and be in trials, agonies, temptations, as if God could not love us except hee had us in his armes: God will have us without comfort ſometimes; to make us row againſt tyde, beleeve againſt hope. Of what uſe were the Starres, if the Sunne did alwayes ſhine? how could patience have it's perfect work, how could repentance if we were alwayes upon the Mount of joy? *Rachel* is more fair, but *Leah* is more fruitfull; comfort is fair to look upon, but grace is better then comfort. A Chriſtian ſhould rather pray for a fruitfull heart then fair weather; oftentimes when God lets downe comfort into the heart, wee begin to let down care. As it is with Muſicians, before they have money, they will play you many a ſweet leſſon; but as ſoone as you throw them down money, they are gone, you heare no more of them:

before

Before joy & assurance, oh the sweet musick of Prayer and Repentance! but whē God throws down the comforts of his Spirit, we either begin to leave off duty; or at least slacken the strings of our Vial, & grow remiss in it: thou art taken with the mony, but God is taken with the musick; thou art taken with comfort, but God is more taken with thy faith: when there is too much sunshine, oftentimes there follows a drought in our graces.

2. *Supporter.* 2. The second thing to support the heart, is, *Things to come are yours*: it is but staying a while, and you shall be brim-full of comfort: now a beleever is an heir of this joy, let him stay but while he is of age, and hee shall bee fully possessed of the joyes of Heaven. For the present, God leaves a seed of comfort in the heart, * *the seed of God*; there's a time shortly coming when we shall have the full flower; *We shall drink of the fruit of the vine in the Kingdome of*

*1 Joh. 3. 9

Hea-

*Heaven**. As *Paul* said of *Onesimus*, Philem. v. 15. *For perhaps he therefore departed for a season, that thou mightest receive him for ever*: so I say of the comforts of Gods Spirit, they may bee withdrawn for a season, that we may have them for ever: there's a time coming when we shall bathe our selves in the rivers of divine pleasure. * Mat. 26. 29.

8. The next duty is, If all Christs things are ours, then all our things must be Christs; this is *Lex Talionis*, justice and equity require it. There's a joynt interest between Christ and a believer: Christ saith, *All mine are thine*, things present, and things to come; then the heart of a believer must echo back to Christ, Lord, whatsoever I have is for thee; my parts, my estate; it was the saying of a reverend Father. *Lord, thou art my all, and my all is thine**. Oh be willing *to spend, and be spent*; do, and suffer for Christ. 8. *Branch.* * *Anselm.*

1. Let

1. 1. Let us to our power advance the Honour and Intereſt of Jeſus Chriſt: Alas, what is all that we can do? If a King ſhould beſtow upon another a Million *per annum*, with this proviſo, that in lieu of his acknowledgement he ſhould pay a Peppercorn every year to the King, what proportion were there between this mans rent and his revenue? Alas, *we are but unprofitable ſervants* *, all that we can do for Chriſt is not ſo much as this peppercorn; yet *up and be doing*: Chriſt hates complements: we muſt not only bow the knee to him, but with the Wiſe men *, *preſent him with gifts, gold, frankincenſe, and myrrhe.* Be not like the ſonnes of *Belial, who brought their King no preſents* *. But, ſaith the Chriſtian, I am poor, and can do little for Chriſt. Canſt thou not make a Deed of gift, and beſtow thy love upon Chriſt? In the Law, he that could not bring a Lamb for an offering, if he brought

*Luk. 17. 10.

*Mat. 2. 11

*1 Sam. 10. *ult.*

but

but two Turtle-doves, it was sufficient. The woman in the Gospel that threw in but her two mites, yet it was accepted *. God is not angry with any man because he hath but one Talent, but because he doth not trade it. *Mar. 12. 42.

2. Suffer for Christ, be willing to sell all, nay, to lose all for Christ: we may be losers for him, we shall never be losers by him; if he calls him for our blood, let us not deny it; we have no such blood to shed for Christ as he hath shed for us. It was *Luthers* saying, That in the cause of God he was content, *totius mundi odium & impetum sustinere*; to indure the odium and fury of the whole world. *Basil* affirmes of the Primitive Saints, they had so much courage in their sufferings, that many of the Heathens seeing their Heroick zeal, turned Christians; they snatched up torments as so many Crowns. Oh think 2.

nothing too dear for Christ. We that look for things to come, should be wiling to part with things present for Christ.

9. 9. Lastly, If all things to come are ours, be content to wait for these Great Priviledges: it is not incongruous *to long for Christs appearing*, and yet to wait for it: you see the glory a beleever shall be invested with; but though the Lord gives a great portion, he may set a long day for the paiment. *David* had the promise of a Crown, but it was long before he came to weare it. God will not *deny*, yet he may *delay* his promise, to teach us to wait: 'tis but a short-spirited faith that cannot waite. The husbandman waites for the seed: there is a seed of Glory sowne in a beleevers heart, waite till it spring up into a harvest. Truly, it is an hard thing to waite for these things to come; so many *discou-*

ragements

ragements from without, ſo many *diſtempers* from within, that the Chriſtian is willing to be at home: therefore we need patience, *Heb.* 10 36. *For yee have need of patience.* But how ſhall we get it? nouriſh faith; *ver.* 35. *Caſt not away your confidence.* Patience is nothing elſe but faith ſpun out; if you would lengthen patience, be ſure to ſtrengthen faith.

There's a great deale of reaſon why a beleever ſhould be content to wait for Heaven. 1. *God is faithfull who promiſeth* *: Gods Word is ſecurity enough to venture upon, his Bond is as good as ready money: all the world hangs upon the word of his power. and cannot our faith hang upon the word of his promiſe? we have his hand and ſeal, nay, his Oath. 2. While we are waiting, God is tuning and fitting us for glory; *Giving thanks to the Father, who hath made us meet for* 1. *Heb. 10. 23. 2.

the inheritance, Col. 1. 12. we must be made meet. Perhaps our hearts are not humble enough, not patient enough; our faith is but in its swadling bands, we should be content to wait a while, till we have gotten such a vigorous faith as will carry us full-sail to Heaven. As there is a fitting of *vessels for hell*, Rom. 9. 22. so there is a ripening and a preparing of the *vessels of mercy*, ver. 23. A Christian should be willing to wait for glory till he be fit to take his
3. degree. 3. While we are waiting, our glory is encreasing; while wee are laying out for God, he is laying up for us, 2 *Tim.* 4. 8, If we suffer for God, the heavier our Crosse, the heavier shall bee our Crown. Would a Christian be in the Meridian of glory, would he have his robes shine bright, let him stay here and do service; God will reward us, though not *for* our works, yet
*Mar. 16. 27. *according to our works**: the longer we

We ſtay for the principall, the greater will the intereſt be. 4. 4.
Wait for theſe things to come out of ingenuity: The longer a Chriſtian lives, the more glory he may bring to God. Faith is an ingenuous grace, as it hath one eye at the reward, ſo it hath another eye at duty. The time of life is the only time we have to work for God. Heaven is a place of *receiving*, this of *doing*. Hence the Apoſtle being enflamed with divine love, though he could with all his heart bee with Chriſt, yet hee was content to live a while longer, that he might build up ſouls, and make the Crown flouriſh upon the head of Chriſt *: 'Tis ſelf-love ſaith, *Who will ſhew us any good?* divine love ſaith, How may I do good? The prodigal ſon could ſay, *Father, give me my portion*; he thought more of his portion, then his duty. * Phil. 1. 24.

A gracious ſpirit is content to ſtay out of Heaven a while, that he may be a meanes to bring others thither. He whoſe heart hath been divinely touched with the love of God, his care is not ſo much for receiving the talents of gold, as for improving the talents of grace. Oh wait a while, learne of the Saints of old, they waited: if we cannot wait now, what would we have done in the times of the long-liv'd Patriarchs? look upon worldly men, they wait for preferment, ſhall they wait for earth, and cannot we wait for Heaven? If a man hath the reverſion of a Lordſhip or Manor when ſuch a Leaſe is out will he not wait for it? We have the reverſion of Heaven when the leaſe of life is run out, and ſhall we not wait? Look upon wicked men, they wait for an opportunity to ſin;

the

the adulterer *waits for the twilight*; sinners *lye in wait for their own blood, Prov.* 1. 18. Shall men wait for their damnation, and shall not we be content to wait for our salvation? Wait without murmuring, wait without fainting; the things we expect are infinitly more then we can hope for. And let me adde one caution; wait on the Lord, *and keep his waies, Psal.* 37. 34. while we are *waiting*, *let* us take heed of *wavering*. Go not a step out of Gods way, though a Lyon be in the way, avoid not duty to meet with safety: keep Gods high-way, *the good old way*, Jer. 6. 16. the way which is paved with *holiness*, *Isa.* 35. 8. *and an high-way shall be there, and it shall be called the way of holiness:* avoid * *crooked pathes*, take heed of turning to the left hand, lest you be set on the left hand. Sin doth crosse our hopes, it barracadoes up our way; a man may as well expect to find

* Job 24. 15.

* Psl. 125. 5

Heaven in hell, as in a sinful way.

Use ult. My last Use is to such as have only *things present*, that they would labour for *things to come*. You have seen the blessed condition of a man in Christ, never rest till this be yours: Alas, what are the great possessions of the earth? the world hath vanity written upon the frontispiece, there's a transiency and a deficiency in these things. What is Honour but a rattle to still mens ambition? it is like the Meteor which lives in the ayr, so doth this in the breath of other men *: it's like a gale of wind which carries the ship; sometimes this wind is down, a man hath lost his Honor, and lives to see himself intombed: sometimes this wind is *too high*: how many have been blown to hell while they have been sailing with the wind of popu-

* *Honor est in honorante.*

lar

lar applause! Honor is but *magnum nihil**, a glorious fancy, *Acts* 25. 23*. It doth not make a man really the better, but often the worse: a man swell'd with honour (wanting grace) is like a dropsy-man whose bigness is his disease.

* *Sen.*
* Μετὰ πολλῆς φαυλότητος.

And for riches (the silver goddess which men a dore,) what are they? 1. They are *vain: I gathered me silver and gold and the peculiar treasure of Kings and of the Provinces*, Eccl. 2.8. and *behold, all was vanity*, vers. 11. That must needs bee vain which cannot fill the heart. Covetousness is a drie drunken ness; the more men have, the more they thirst; like the fire, the more fuell is thrown into it, the more it is inflamed.

1.

Eò majora cupimus, quò majora habemus.

2. They are *uncertain*, 1 Timothy 6. 17. they are ever upon the wing: Outward comforts, as one saith*, are *Dei ludibria, quæ sursum ac deorsum*

2.

* *Plato.*

suo cœlo feruntur, like Tennis-bals, which are bandied up and downe from one to another. 3. They
3. are *vexing*: It was a fruit of the curse, *Genesis*.3. 18. *Thorns and thistles shall the earth bring forth*: The comforts of this life have more or lesse of the Thorn in them: They are sweet-briar: Riches may well be called Thorns, they pierce both head and heart, the one with care of getting, the other with griefe
4. in parting with them. 4. They are *dangerous*, they oft *turn to the hurt of the owner*, Ecclesiastes
* Bern. 5.13. they are* *dulce venenum*; a sweet poison; how many have pull'd down their soules to build up an estate! A ship may bee so loaded with gold and silver that it sinks; *A gift*
* Deut. 6. 19. *blindes the eye**, the same may bee said of riches, the golden dust of the world puts out the eye of the soule, that

that men neither know God nor themselves: *Judas* (as *Tertullian* thinks) was pretty honest till he carried the bag*. It's hard to bee in office, and not put conscience out of office; oh what are these present things in comparison of things to come! Christ who had all riches, scorn'd these earthly riches: hee was borne poore, the Manger was his cradle, the Cobwebs his curtaines: hee lived poore, *Hee had not where to lay his head* *; hee died poore; for as *Austin* observes, when Christ died, hee made no Will, hee had no Crown-lands, only his coate was left, and that the Souldiers parted among them; and his Funeral was suitable, for as he was borne in another mans house, so hee was buried in another mans Tombe. To shew how hee did contemne earthly dignities and possessions. *His King-*

* *Usque ad [illegible] officium.*

*Mt 8.20

Kingdome was not of this world: Suppoſe an houre of adverſity come, can theſe preſent things quiet the minde in trouble? riches
*Hab. 2.6 are call'd *thick clay* *, which will ſooner breake the backe, then lighten the heart: When pangs of Conſcience and pangs of Death come, and no hope of *things to come*, what peace can the world give at ſuch a time? ſurely it can yield no more comfort then a ſilken ſtockin to a man whoſe legge is out of joynt; a freſh colour delights the eye, but if the eye be ſore, this colour will not heale it; *Riches availe not in*
*Prov. 11. 4. *the day of wrath* *. Thou canſt not hold thy wedge of gold as a Screene to keepe off the fire of Gods juſtice: Let this ſound a retreate to call us off from the immoderate purſuite of preſent things, to labour for things to come; what are theſe neather ſprings

ſprings to the upper ſprings? As *Abraham* ſaid, *Lord, what wilt thou give me, ſeeing I go childleſs* *? So ſay, Lord, what wilt thou give mee, ſeeing I go Chriſtleſſe? *Luther* did ſolemnly proteſt, God ſhould not put him off with theſe things: *Valde proteſtatus ſum me nolle ſic ſatiari ab eo* *: Oh labour for thoſe bleſſings *in heavenly places* *. Things preſent are pleaſing, but not permanent; be not content with a few gifts: *Abraham* gave unto the ſons of the Concubines gifts, and ſent them away; *but unto Iſaac, Abraham gave all that he had* *. Reprobates may have a few jewels and ear-rings which God ſcatters with an indifferent hand, theſe with the ſons of the Concubines are put off with gifts, but labout you for the portion *, that portion which the Saints

*Gen. 15. 2.

*Luther.

*Eph. 1.3.

*Gen.25.5

*Pſ.119.57

Saints and Angels are spending upon, and can never spend: get by faith into Christ, and then all is yours; so saith the Apostle, *All things are yours, and ye are Christs.*

FINIS.